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WILLIAM CULBERTSON, Editor

ERNEST D. CHRISTIE, Publication Manager

Vol. 49

March, 1949

No. 7

Editorials

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March, 1949

In This Issue

When D. W. Cram, seventy-nine years old, a student in 1892 of the Chicago Bible Institute (now Moody Bible Institute), came in to see us not long ago, he told us such interesting things about D. L. Moody that it seemed quite necessary to pass them on to our readers. Mr. Cram knew D. L. Moody and tells us in this and subsequent issues about Moody's part in the great gospel meetings held in connection with the Columbian Exposition.

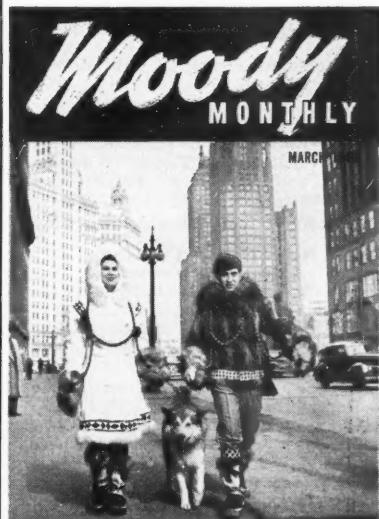
The heavy expense of operating a radio station makes it difficult for Christians to organize their own radio gospel outlets. But something new going on in Minneapolis needs to be known by our readers, because Christian businessmen there have found a solution to the problem: they own a commercial station and use it freely for gospel broadcasting. Read more of this advance on page 470.

And in this issue we begin what we hope will be an important and interesting monthly column of letters from our readers. You tell us what you like and don't like about Moody MONTHLY. It's your column. Please use it!

THE NEED

What the Church needs today, that would enable her to meet the needs of a lost world, is *the truth*, the unvarnished truth, the hard-hitting truth, the truth that makes you think, the truth that disturbs you, the truth that will awaken you from your lethargy, truth that will cause distress for sin, truth that smites the conscience, truth that causes you to see and feel your lost condition, truth that will bring you to your knees, truth that will bring into your darkened life, the light of the world. —Walter W. White, in *Christian Monitor*,

THIS MONTH'S COVER



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eighteen months old.

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A few days later Uncle John and Auntie Mary were over. After the children were in bed, the four grown-ups sat in front of the fire talking together. "No wonder we love them," thought Mommie, enjoying the hearthside fellowship.

The story of Becky's remark was told. Uncle John laughed so hard he had to take his glasses off and wipe his eyes. Auntie Mary also wept—and so did Daddy.

"Well, Honey," he said later, "it's just like people in relation to the Lord and the promise of His coming again. If they really believed He was coming again soon, then they would want to get their spiritual housecleaning all done so that they won't be ashamed before Him at His coming.

"You recall that the apostle John speaks of the blessed hope of the Lord's coming again and of our being transformed to be like Him when He comes? Then he goes on to say, 'Every man that hath this hope in him, purifieth himself even as he is pure' (1 John 3:2, 3)."

"Yes, that is true," Mommie agreed, "and if our hearts were really gripped by the truth that He might come today, we would scurry around and clean house; but if we aren't looking for His coming, or if we say, 'My Lord delayeth His coming,' then we allow dust to gather in our lives and spiritual untidiness to creep in."

"We always clean house when company comes . . ." That may be necessary in the human realm, but in the things of the Spirit—may our lives be so ordered of the Lord that His coming will find us prepared and unashamed, for then we can truly say we 'love his appearing' (II Tim. 4:8).

COUNTERFEIT RELIGION

Man is incurably religious, as we are often reminded, and because that is true, it is also true that we are in grave danger when we are satisfied with a counterfeit religion. A man may be satisfied, but not sanctified. He may be content, but not converted. He may be happy, but not holy.

In South America there is a tree, so travelers say, the leaf of which starving men will chew, because it gives them the most enjoyable sensations of having been fed. Through its influence, all desire for food departs, and a starving person is thus saved from the painful gnawing of hunger. Pain is taken away, but death is not defeated. The leaf contains a drug, but no nourishment. It satisfies a man's craving, but it does not satisfy his need, for in one respect it is a counterfeit of food; it deceives the dying man by assuring him that he has had food, whereas he is dying for lack of it.

This is exactly the danger which attends a form of godlessness. It meets and satisfies the inner craving of our religious natures, and yet it is a spiritual drug, plunging us into death when we think we have found life. It satisfies our craving, but it does not provide for our need. It fills, but it does not feed.—Lionel B. Fletcher, in *Life Quest and Conquest*.

Out of the MIXING BOWL

DORIS COFFIN ALDRICH

Are You Ready?

THE children pushed back their chairs from the table. Daddy's voice broke in on the racket, "Now just a minute, kids; let's get organized and find out what Mommie wants each one of us to do to help get ready."

And so Mommie explained, "Aunt Janie phoned just before dinner to say that she and Uncle Ray will come right over to see us. You know that this morning I was so tired, I took a nap when Taddie did. We didn't awaken until it was time to hurry and get dinner; so nothing much got done in the way of straightening up.

"Now let's see . . . Jane, you and Becky clear the table and stack the dishes. Jon, you take the front room and run the carpet sweeper. Timmie, you do the middle room and get all the papers picked up. Joe, you take the back room, and sweep under the table real good now!"

"Virginia and Annette, you come with Mommie and help to carry these piles of things upstairs and put them on Mommie's bed. And then put the toys on the shelf.

"And don't anybody start the dishes until we get all these other things done. I don't mind getting caught with dishes. Everybody has them."

And so they flew to the task.

Daddy took a rag and mopped away at the worst of the spots on the flatstone tile in the back room. Mommie hustled Taddie upstairs to get him into his third pair of clean overalls for the day.

Soon she heard a shout, "They are here, Mommie—hurry up, they are coming up the front steps!"

Hustling to pick up Taddie, she heard them come in and heard the sound of joyous welcoming, and then—"My," said Aunt Janie, "how lovely and fresh everything looks." Mommie's smile of satisfaction froze on her lips as Becky replied brightly, "Oh, yes, we always clean house when company is coming. Daddy just mopped the floor."

Taddie wondered why Mommie caught him up suddenly, squeezed him so tight and laughed to herself. Mommies are hard to understand when one is only

This monthly feature appears simultaneously in *Moody Monthly* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

Our Moody Readers

You and 1949

Will you kindly as soon as possible fifty copies of the article which appeared in the January issue "You and 1949" by Harry McCormick Lintz. I think this series of questions and answers will be wonderful for several Sundays of study.

WASHINGTON ALBERT AREND

Mixed Marriages

The December issue of Moody MONTHLY was unusually rich—at least to me it has meant more than the other issues have. I was especially impressed with the article in the Youth Supplement entitled "Mixed Marriage Mix-Up." The truth of this should be told to all young folk, for so much sorrow and trouble could be averted if they only knew.

PENNSYLVANIA

N.W.

The article in the December number, "Mixed Marriage Mix-Up," was worth the price of the year's subscription. I'm sending it to my college nephew and pray that it may be a safeguard.

ILLINOIS

R.Z.

We have had a lot of very enthusiastic comment on the article in the December issue of Moody MONTHLY on the subject of "Mixed Marriage Mix-Up." Is it possible to get six more copies of the number now? Also, what is the possibility of having it in leaflet form? We have a lot of calls for just this material in Boston, and personally I felt that the article touched on a very vital spot in the matter.

MASSACHUSETTS FELLOWSHIP BOOK STORE

We are glad to announce that the article has been reprinted by Moody Press. The cost is 5c each; 60c a dozen; \$4.00 a hundred.—Editors.

She Memorized Ephesians

I read an article in the July, 1947, issue of Moody MONTHLY entitled "Thanks to My Dad," by Lucile Enlow. Due to the inspiration I received from reading this article, I have memorized the book of Ephesians. It has been a real joy to me. The real meaning and the beauty of the book has been opened up in a most marvelous way. I have gained a greater love for the Word of God, and I plan to go on hiding it away in my heart. I am now memorizing the book of Philippians.

I am most grateful to you for the spiritual help which has come to me through reading the Moody MONTHLY. I have been going through great trials and sorrows, and I have especially appreciated your help. May the Lord richly bless all the work going on at Moody Bible Institute.

MT. VERNON, ILL. RUTH M. PARKER

Impressed

One thing that has impressed me and cleared up my understanding is the good articles or sermons from preachers of all (or many) denominations. I have been misled to think only a few are straight and the rest wrong. I see there are some from every denomination who stand for the basic doctrines, and after all, the side issues on which there will always be difference of opinion, do not effect our salvation.

MT. GILEAD, OHIO MARY CRUNKILTON

Comments from readers are invited.

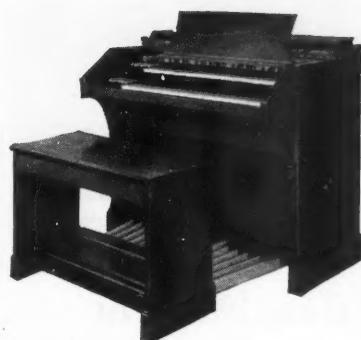


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WHEN quizzed recently about what she appreciated most about Bryan University, a '48 Senior replied: "Bible class, and the opportunity to conduct child evangelism classes in surrounding communities." A classmate responded promptly: "Individual leadership developed through the Christian Service Association, and the training and blessing afforded in dormitory life."

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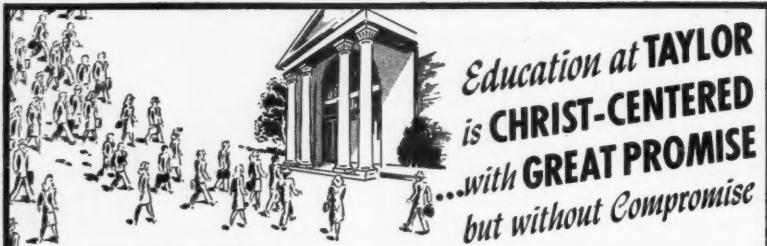
"We cannot comprehend," remarked one consecrated worker, "what a glorious eternal change takes place as one, two, five, yes, even twenty children, raise their hands to take Jesus as their Saviour." Certain it is that progressive Christian leadership of the highest type is thus being readied at Bryan for tomorrow's needy world.

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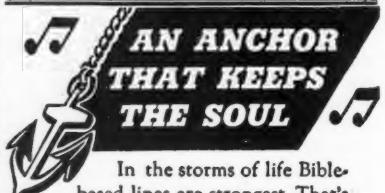
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Moody Monthly

Editorials

The Urbana Conference

At the University of Illinois, Urbana, during the Christmas holidays, 1,183 Christian students from 43 states and 254 campuses met to discuss and study the opportunities and obligations upon them for the world-wide spreading of the gospel.

This conference, sponsored by the Student Foreign Missions Fellowship of the Inter-Varsity Christian Fellowship, and therefore carried through on the highest plane of evangelical theology and appeal, was a heart-warming spectacle. For too many long years between World Wars I and II the missionary voice of evangelical Christianity has been almost negligible in the colleges. Earlier there had been the tremendous challenge of Mott, Wilder and Speer in the younger years of the Student Volunteer Movement that sent thousands of the present veterans on the mission field to their posts. The Student Volunteer Movement conferences of those days were held every four years and attended by up to 5,000 students, but that movement has dwindled away, both theologically and numerically. Here and there denominational clubs on the campuses have had a missionary speaker, but broadly speaking the appeal from Macedonia to the Christian youth of America has been silent for thirty years.

Now again, at last, a goodly portion of the true evangelical forces on the campuses of America are uniting for prayerful dedication of their lives to God's service. Two years ago the groups represented this year at Urbana with almost 1,200 met at the University of Toronto with 600. A doubling of interest in two years, with students willing to give up their holidays at home in order to discuss foreign missions, is significant.

Wilder used to cry for the evangelization of the world in his generation. The possibility of accomplishing that goal in our day and in our generation is undeniable. With several million members claimed by our evangelical churches, and with other forces of Christ from many lands it could easily be done, though oddly enough we can be sure it will not

be done if present plans are followed, because of lack of sufficient interest by most evangelicals.

But it is at least a small encouragement to see the conference at Urbana. We rejoice because of what it did, and the 1,183 delegates who were there, and the unnumbered non-Christians who will hear the message of Christ because of the inspiration of those recent days.

Christian Scholarship

While on the subject of campus Christianity, we cannot refrain from a book review. We refer to the newly printed pamphlet *Is the Higher Criticism Scholarly?* by the late Robert Dick Wilson, Ph.D., professor of Semitic Philology in Princeton Theological Seminary.* This often reprinted pamphlet (now in its ninth edition) brings to bear the results of forty years of extensive scholarship focused on the solid foundation of the Bible.

For Professor Wilson was a scholar. He once told his friends who asked him what he tried to do for his students, "I try to give them such an intelligent faith from the Old Testament Scriptures that they will never doubt them as long as they live. I try to give them *evidence*. I try to show them that there is a reasonable ground for belief in the history of the Old Testament [he had not specialized on the New Testament].

"I've seen the day," he went on, "when I just trembled at undertaking a new investigation, but I've gotten over that. I have come now to the conviction that *no man knows enough* to assail the truthfulness of the Old Testament. Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible, in the original texts, have stood the test. . . . When a man says to me, 'I don't believe the Old Testament,' he makes no impression upon me. When he points out something there that he doesn't believe, he makes no impression upon me. But if he comes to me and says, 'I've got the evidence here to show that the Old Testament is wrong at this or that point—then that's where my work begins! I'm ready for him!'

Philip E. Howard, former editor of *The Sunday School Times*, who writes the

foreword to the booklet, says: "I think perhaps one reason why I have been so stirred by my many personal talks with this stalwart scholar is the habit he has of putting food before you as he goes, and not standing on his dignity as though no one had a right to ask questions of him about his findings. But when a scholar challenges him, then the professor is a roused lion—no, an aroused attorney for the defense, massing his facts so overwhelmingly, proving them, driving them home, and disclosing the weakness of his opponent's case so convincingly, that I should think the attorney for the plaintiff in the attack on the Old Testament would wish for the sake of his reputation that he had not ventured on grounds where his own ignorance would be so manifested in court. For it is made very evident by a study of any of Professor Wilson's keen critiques of the destructive critics' work that much of the material so often called by the critics 'the assured results of modern scholarship' is nothing more than quicksand footstepping of a really inexcusable, downright ignorance. 'Criticism,' says Dr. Wilson, 'is not a matter of brains, but a matter of knowledge.'"

Dr. Wilson's background for his productive life in establishing the authenticity of the Old Testament includes the fact that he became conversant with some twenty-six languages in the years devoted to language acquisition. During his student days in Germany, he laid out his life, deciding to spend fifteen years in language study, fifteen years in biblical textual study in the light of his studies in philology, and then fifteen years of writing out his findings so that others might share them with him.

In order to answer a single sentence of a noted destructive critic, Professor Wilson read all the ancient literature of the period under discussion in numerous languages, and collated no less than 100,000 citations from that literature in order to get at the basic facts, which when found showed that the critic was wrong. It was, says Mr. Howard in his Foreword, largely a case of superior scholarship—in accordance with a good definition of the scholarly temperament—"that rare combination of profound insight, sustained attention, microscopic accuracy, iron tenacity, and disinterested pursuit of truth, which characterizes the great scientific discoverer or the great historian."

Now, this is a lengthy way of getting at the point of this editorial: We have few such men in our evangelical circles today. For today the emphasis is for the most part on speed and breadth rather than depth. We are satisfied with the superficial. Secondhand scholarship is the goal rather than firsthand digging for years to acquire the tools and the facts that will make a man a biblical defender in his own right and name. The Robert Dick Wilsons and the J. Gresham Machens, whose words were law on non-Christian campuses, are few in number in March, 1949.

There is probably some solid historical reason back of this present-day tendency. For one thing, during the rise of Funda-

*Published by Sunday School Times Co., 325 N. 13th St., Philadelphia 5, Pa.

mentalism in its present form after World War I, there was simultaneously such a preponderance of scholarly antagonism to the gospel that there grew up a fear in the hearts of evangelicals—a fear of research lest there should be discovered some flaw in our evangelical basis of faith. In our reaction against false scholarship, there was also a reaction against all scholarship, and it became popular to feel that much learning was a waste of time; what was needed, we evidently felt, was to get the gospel preached, rather than defend it.

And of course there is an element of truth in this. In many cases the preaching of the gospel needs no defense as the Holy Spirit makes use of the powerful weapon of Scripture; but for every person who is won from agnosticism by our refusal to prove our case, may there not be many who are lost because of our refusal?

The same grave situation is seen in other fields of Christian scholarship. Where are the evangelical writers of fiction who can portray powerfully the dynamite of the gospel in ways that will, because of great writing as well as a great subject, lift and hold the attention of the non-Christian, as did Lew Wallace in *Ben Hur*?

Of the making of badly written books with strong messages, there seems no end; and there are some well-written, wholesome books without a strong message. But the proper balance is most rare.

There are signs of a new realization of the need for genuine scholarships in evangelical circles. Young men and women are again beginning to be willing to spend the years of preparation and to consult the Lord as to whether that might not be His will for their lives.

It is an encouraging sign, and for these young men and women we should be constantly in prayer that God will keep their footsteps in the right paths of intellectual approach, and that their minds and hearts will be kept true to the Lord, and grow day by day in His grace.

Missionary-Minded Pastors

Few persons can visit a foreign mission field and come back with the same attitude with which they went. One of our editorial writers who returned recently from a trip to mission fields in Mexico remarked to us at some length about the profound impression that was created in his own thinking when he saw the sharp contrast between the shining, happy Indian Christians and the stolid non-Christians. He came away with a new realization of the power of Satan, and of the power of Christ to save.

Would it not be well for many churches to consider sending their pastors on such a trip to a foreign mission field? The cost is small in comparison to the gain. And the blessing can work both ways: While the pastor is receiving a new vision and blessing, the missionary force and national Christians have the opportunity of hearing a new voice sounding, the wonderful Word, even though by translation.

*William Culbertson.

... And Now Federal Union

Using the press, radio, and public and private meetings, Dr. E. Stanley Jones and Mr. Harvey Kazmier have swept across the nation as advocates of the federal union of churches. With a conviction born of the certainty that such a union is predestined, and that the decisive hour has struck, these men have carried out an intensive and extensive American crusade. We cannot but admire such devotion to a cause and wish that such energy would be expended by Christians in the winning of the lost.

Without for one moment impugning the motives of Dr. Jones, we cannot but have some questions. In a recent magazine article there is much said of the inevitability and the immediacy of federal union. Such expressions as "union is destined," "there is something inevitable," "the hour has arrived," "this ground swell toward unity" are used. We think Dr. Jones is right in such a feeling, but we ask about the nature of such an organization (not to use the word *superchurch*, which Dr. Jones dislikes).

The Word of God is clear that there will be ecclesiastical union in the end time (see Rev. 17 and 18), but what union? Unless there is some guard as to the nature of the union, steps may now be in the process of being taken which will lead to the unholy and illegitimate pseudo-church which some of us believe is mentioned in prophecy.

Not without reason have evangelicals stressed unity rather than union. But there may be a unity of one of two kinds: a unity of disbelief, or a unity of belief. The so-called modernists are not much concerned about beliefs; they can have unity with a minimum of requirements. However, on closer inspection, it will be evident that this unity is one of indifference rather than of conviction. On the other hand, you may have a unity of true believers in the Word of God. This unity is organic and divine, not institutional and human. Believers are exhorted "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). We do not make this unity; it is made by God. But we should keep it! Diligently we are to guard it. No fleshly appetite, no selfish ambition, no critical and unloving spirit is to be permitted!

The point of strength in Dr. Jones' plan is that he is attempting to give expression to what is already in people's hearts. Thus would he try to protect himself from the charge that he is imposing a union from without. But whatever strength there is, is more than counterbalanced by the diverse doctrinal positions of his constituents. While one article recently specifically affirms: "Any denomination would be included in the united church by the mere affirmation of the heart of Christian doctrine, namely, the recognition that Christ is the Son of God," there is no way in which this requirement can be applied so that the historical Protestant belief in the deity of our Lord is meant. It is largely admitted that many denominations are so shot through with so-called Liberalism, that any affirmation

must have all the shades of meaning of the entire constituency.

To conservatives, therefore, Dr. Jones' plan must be looked upon as utterly inadequate. That Dr. Jones would fail to understand this implication is evident because of his apparent unwillingness to raise any cry concerning so-called Liberalism in his own communion. But here, in short, is the reason Bible-believing Christians cannot share in such projects. It is all well and good for men like Dr. Jones to talk about the denomination's duty to clean its own house, and not to make such a responsibility that of the federated movement—our question to such men is, "How much are you doing about it in your own denomination?"

While Universalists and Unitarians are to be denied membership in Dr. Jones' federal union of churches, what about the universalists and unitarians within the denominations? To show proper sense of ethical standards, we cannot close our eyes to this situation. Frankly, we have more respect for the Universalist and Unitarian than we have for the minister who believes and teaches Universalism and Unitarianism within so-called evangelical churches (churches whose creedal statements are orthodox).

We are not for selfish, petty denominational competition. We believe in the unity of believers in Christ. We thank God for organizations which go beyond denominational lines in the sense that all evangelicals can co-operate in them—without sacrificing any fundamentals of the faith. However, we cannot be a part of any movement which does not insist on the supremacy of God's living Word and God's written Word.

Shibboleths of being thankful for the distinctive doctrinal truth of each denomination will not suffice. Clever devices that make use of the fact that out of four men debating an issue, two happen to agree (and the agreement was understood previously) really do not prove anything. No, Dr. Jones, we need more assurance than words about doctrinal purity.

Though we would be the last to assert that a large body cannot be used of God, we cannot but remember an expression like "little flock." It seems to us that we have read that on one occasion at least the Lord told Israel that there were too many men in her army. "There is no restraint to Jehovah to save by many or by few" (I Sam. 14:6).—W. C.*

* * *

Moody Monthly is still ministering to the men and women in the armed forces and in government hospitals, and will continue to minister to them and to the new inductees as funds are provided. A chaplain writes: "I wish I could thank each subscriber for these gift subscriptions. Hundreds of fellows have told me how much they appreciate them."

Subscribers to Moody Monthly make this ministry possible. The fund is now depleted. Would you like to contribute to the support of one of these monthly magazine bundles to servicemen? Address Moody Monthly, Servicemen's Subscription Fund.

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How to Conduct Your Family Altar

Altar

By N. V. WILLIAMS

Family Altar League of America

THE FAMILY altar is vital to the idea of a family dedicated to God. We are not concerned here with the "why" but the "how" of the family altar. If the family altar is conducted in the right way, it will yield many blessings to the family and its members.

I. Personal Requirements

You are an important part of your family altar. Much of the good of family worship will depend on you and on what you bring to it.

The mental. Your mental life conditions your capacity to receive spiritual blessings. Jesus said, "As a man thinketh in his heart, so is he." Thoughts are not passive, but are very active molders of character. The spiritual tone of our lives at any given time is largely determined by our thinking.

Negative thinking poisons the body, disrupts the nervous system, distorts the mind, kills the spirit of worship, and blocks spiritual growth. Therefore "what-

soever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Moral life. We must keep short accounts with God. No day must be allowed to close with unconfessed and unforsaken sin. Family worship will keep us from sin, or sin will keep us from family worship. All known sin must be judged, confessed and forsaken as God enables. Thus is life kept open, free and vital for vigorous spiritual growth.

Spiritual life. Obedience is the key to more knowledge. "If any man will do his will, he shall know of the doctrine" (John 7:17). If family worship does not yield new rich blessings and revelations today, it may well be because I have failed to be obedient to the blessings and revelations of yesterday. If you want more from Him today, then be obedient to what He has

given you in past days.

II. Preparation

The first exercise of the altar is to assume the proper attitude. As we come to the holy hour of family worship our attitude must be quiet, worshipful and reverent. Paul said, "Study to be quiet" (I Thess. 4:11). "The Lord is in his holy temple; let all the earth keep silence before him" (Hab. 2:20). As we assume an attitude of quiet, our spirits are refreshed, our minds are cleared and enabled to concentrate on this "one thing needful," our souls receive those spiritual impressions which make us ready for that which is to follow.

III. Impression

The second exercise of the altar is reading God's Word. This is the heart and center of family worship. We must be careful if we use other books, that God's own Word is not relegated into sec-

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KEYD

TO CHRISTLESS HOMES

By Sue Christianson

CHRISTIANS in the Minneapolis-St. Paul area are glad they can tune their radios to one spot on the dial and be assured of good program entertainment without the occasional off-color remark, suggestive music, or liquor advertising. The station they listen to is KEYD, owned by Christian people and controlled by the Christian Business Men's Committee of Minneapolis.

Offhand, you might think of KEYD as a new religious station; but you would be wrong, for it is a regular commercial station. George S. England, executive director of the CBMC and station KEYD, says there are several reasons why application was made for a commercial station: the amount needed to organize and build was raised more readily on an investment rather than on a gift basis; Christian people already support many other splendid ministries with free-will offerings; a commercial station reaches the unchurched with the gospel message; and programming is more simplified than it is in an entirely religious station. KEYD is, therefore, a commercial radio station, organized for profit by the Family Broadcasting Corporation and financed by the sale of stock to Christians.

There are important differences, however, between KEYD and other commer-

cial stations. You can listen all day—any day—and never hear a serial on crime nor the "ack-ack" sound effect of a machine gun. Neither will you hear a story about a triangle love affair, nor an announcer saying it is smart to serve "the beer that made Milwaukee famous." The voice of a famous tobacco auctioneer is absent. So is any allusion to the best night spot in the city. The husky-voiced singer's "Beat me, Daddy, eight to the bar" is also missing. And no cry from the hooded monster startles you from an evening's reverie.

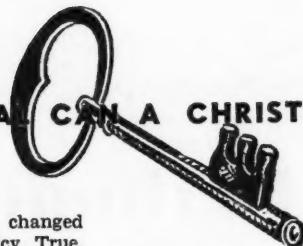
Yes, KEYD is different. Taking the cue from their call letters, KEYD is KEYED to airing only those programs which any member of the family may listen to without embarrassment at any time, a station that does not sell any time to the liquor or tobacco interests nor to night club operators.

How KEYD GOT ITS START is a story in itself. Three years ago there were six radio stations in the Twin-City area. Most of them carried some religious broadcasting on Sundays, but only one, WDGY, had such programs on weekdays. Suddenly WDGY broadcasters received letters saying there would be no more daily religious broadcasts after

Side view of Hospitality House building remodeled to include studios and offices of KEYD.



HOW COMMERCIAL CAN A CHRISTIAN STATION BE?



thirty days. The station had changed hands, and this was the new policy. True, there were still a few religious programs on other stations on Sundays, but none clearly presented Jesus Christ as "the Lamb of God, which taketh away the sin of the world."

Christians were concerned. A number of ministers met to discuss the matter. Finally some mass meetings were called to protest the action. Several were held in the Minneapolis Armory; but, although they were well attended (one packed in 10,000 people), these meetings were held to no avail. Weekday gospel broadcasting seemed absolutely out as far as Minneapolis stations were concerned.

But Christians were unwilling to give up. They continued to pray, and God showed them the answer to the problem. The Minneapolis Christian Business Men's Committee filed an application with the Federal Communications Commission for a radio station of their own. The application was granted for a 5,000-watt station, operating at 1440 kilocycles. Construction began immediately in April, 1948, and KEYD, the Family Station, went on the air in October of that same year.

From the very first day, the station has been a financial success. Its income from advertising has exceeded the necessarily large costs of operation. This, as any radio executive will tell you, is an excellent beginning for a new station.

Another indication of success is seen in the attitude of the other stations in Minneapolis—the ones that tabooed weekday religious broadcasting a few years ago. They have reversed their opinion about such programs and have put them back on their schedules. One station even invited a prominent minister

of the gospel to take a fifteen-minute program during the week at an exceptionally fine time, sandwiched between a well-liked presentation of the news and another type of religious program which has a large number of listeners.

PROGRAMMING POLICY has much to do with the success of a station. KEYD's policy is designed first of all to present wholesome secular entertainment. Mr. England feels this is the best way to build an audience both for KEYD advertisers and for the gospel message. To do this, the Family Station offers a well-balanced program "serving in the public interest, necessity, and convenience" from the time it goes on the air at 6:00 A.M. until it signs off at 5:30 P.M. It presents complete and up-to-the-minute newscasts; public service programs, featuring various colleges and hospitals in the vicinity, and organizations such as the Sister Kenny Institute; sports' broadcasts; religious programs; and music that is neither limited to the classics nor too much inclined toward "jazz."

Some Christians may be surprised to know that KEYD has a program featuring one of the most popular cowboy singers in that part of the country. He appears on KEYD five days a week and is sponsored by an outstanding furniture store. True, many Christian people do not care for cowboy music. "But," says Mr. England, "we have to do a job of rethinking as far as radio is concerned. Many people do like this type of entertainment; and cowboy music, if it is good cowboy music, is just as acceptable listening for Christians as classical and semi-classical music. The only difference is in

the taste of the individual listener.

Of course, KEYD also has gospel programs. One that is well known is the Rev. Anton Cedarholm's "Hymns of All Nations," and there are many others. When KEYD had been on the air only a month, it had thirty-two weekly religious programs, and there were plans for over a dozen more.

It is Mr. England's belief that many people who like the cowboy music program, for instance, will tune in to the station anywhere from a few minutes to a half hour or so ahead of time. Perhaps a gospel message is on the air. If the listeners are not Christians, they may hear the Way of Life made plain for the first time. And the owners of the station have the promise of God that His Word shall not return unto Him void.

KEYD HAS ITS STUDIOS on the ground floor of Hospitality House Christian Center, located on busy Ninth Street and Hennepin Avenue in Minneapolis. You have heard of Hospitality House. It is the famed Christian community center that was formerly a servicemen's center where, during the war, men and women came into contact with Christian people and ideas. On this same idea of contact, the owners, also the Christian Business Men's Committee of Minneapolis, are building a peace-time ministry in the Youth Center, restaurant, town house, and juvenile court program of placing delinquents in Christian homes.

One of the most famous features of Hospitality House is the huge thirty-by-fifty-foot gospel sign on the roof. To the 95,000 persons who pass by every twenty-four hours, it presents a beautiful picture of the head of Christ and His message:

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Transmitter building and tower of station KEYD, located at Belt Line Highway and the Floyd B. Olson Highway, five miles west of the Minneapolis loop.

George S. England

Waiting for the "on the air" cue, in the orchestra studio, for the regular Sunday morning Hospitality House broadcast over station KEYD, are George S. England, Wendell Husebo, Vern Anderson, June Stromgren Benson, and James Allen.



ATHANASIUS:

Father of Orthodoxy

By SHERMAN RODDY

IT WAS the year A.D. 325. Before a restless convention of divines stood a young man of less than thirty-five years. Arius and a group of Eastern theologians had presented their views of the created Christ, and when the time for refutation had come, it was not Alexander, the acknowledged but aged leader, who arose to his feet. Instead, a young man, little known, a mere embryo theologian, Athanasius, presented himself to shoulder the weight of establishing in the empire the eternal deity of his Lord.

Surprised as the older churchmen must have been, self-conscious Athanasius pursued his argument and refutation. The Christ could not be merely a created being, even if He were the first and highest. Jesus was not and never had been subordinate to God, he argued, showing that while Christ came into humiliation, at the same time He is eternally "very God of very God."

When young Athanasius finished, the Nicene Council buzzed with discussion. The fat was in the fire. That battle at Nicaea gave to the young Alexandrian deacon the actual leadership of Western theology. His efforts had laid the foundation of orthodox Trinitarianism. Arius was exiled by the unity-seeking Emperor Constantine, and his brand of Unitarianism was decreed heretical.

Praise and position followed quickly for Athanasius. Bishop Alexander wished that Athanasius, although under proper age for the bishopric, should follow him in the episcopal office. Popular acclaim quickly backed the proposal and Athanasius assumed the succession. Athanasius had become the rallying point of Western orthodoxy.

Athanasius had grown up during the years when Diocletian and Maximin had instigated severe persecutions, which were especially hard on the Christians of Egypt. He was born sometime near the year 295; and so in his early youth he had not only heard of Christianity, but had seen it in action. His wealthy parents provided for his training in the famous catechetical school of Alexandria, where the disciplines of liberal education and of the claims of Christianity confronted his mind.

When the persecution of the Christians was halted by the Edict of Milan in 313, the young orthodox student, enriched by the experiences and sufferings of the Alexandrian martyrs, was a member of the Patriarch's household.

Athanasius, after steady progress for

six years, began his writings. He composed two small volumes for the instruction of a young convert named Macarius, whom he warned (in *Contra Gentes*) against the philosophies of pagan religions and instructed (in *De Incarnatione*) in the orthodox doctrine of the eternal Christ. These writings prepared him for his Nicene arguments. Thus Athanasius found himself astride the Christian world.

But Athanasius' high position was precarious; he found himself sitting on top of a volcano. He saw that dark days were in store because he had staked his life on the incomprehensible Word. His enemies collected their strength, and the triumph of Nicaea was short lived. It soon became Athanasius against the world.

Athanasius realized that his imperial support had vanished, for since Constantine had hoped that Christianity would give the empire badly needed unity, the dispute that resulted in Athanasius' brilliant success at Nicaea disillusioned the great Augustus. Nor did the decrees of the Council of Nicaea settle the matter, and so the emperor changed his attitude, and not only called back the enemy's leader and neglected the orthodox creed, but in 335 forced the exile of Athanasius. Constantine had finally realized the seriousness of the controversy and yielded to the vast Eastern masses who championed Arius.

And so the vanquished, yet undefeated, Athanasius tasted the bitterness of control of the Church by the State, which so lately had held his hand up as victor. Reluctantly the bishop of Alexandria trudged to Treves in Gaul, where he labored for two years. Then the death of Constantine permitted his return.

STILL THE BATTLE raged. Two of Constantine's sons, Constantine and Constans, were adherents of the Nicene Creed, but the third and finally victorious Constantius ardently supported the Arians. Athanasius had barely time to set his diocese in order before he was forced again to leave his beloved flock. After spending only three short years in Alexandria, he hastily collected his belongings and fled to the West.

This time he went to Rome. Two of Anthony's monks accompanied the fleeing leader of orthodoxy; they planted the first seeds of asceticism in Latin Christianity.

A silver lining appeared around the

dark cloud hovering over Athanasius when, half-way through his second exile, a synod was held at Sardica. The West had stood strongly and unanimously behind the Nicene expression of orthodoxy. So when in 340 a new creed was presented at Sardica, Athanasius' request for its rejection was heeded. In addition, the council reaffirmed the creed of Nicaea, to the great joy of its greatest, though exiled, champion. The clergy of the Latin Church, at least, vindicated Athanasius.

Strengthened in spirit, Athanasius returned to his flock three years after his victory at Sardica. The next ten years were golden ones in the troubled life of the aged soldier of the divine Word. He had begun his ministry with only the Alexandrian area; 346 found his care including all the territory extending into Ethiopia. His constant pastoral efforts had built a strong episcopate. His flock was carefully nurtured into solidarity, and they unanimously supported their orthodox bishop. But while Athanasius kindly and lovingly fed his flock, his enemies were busy preparing means to rid themselves of the great shepherd.

The decision of the Council of Arles offset the victory of Sardica. Constantius, intolerant and persistent, attempted by every method to force the Western bishops to withdraw their support from Athanasius. At Arles he succeeded in securing the clergy's condemnation of the Nicene leader. Two years later, in 355, the sword of Constantius was bared, and the power of the imperial government made the Arians dominant in a council held at Milan. The sharp point of that sword found its mark, and the Alexandrian bishop left his home again. It was still Athanasius against the world.

With heavy steps the inflexible orthodox journeyed to the Egyptian desert, exiled from his church for the third time. The pressure of Constantius and the Eastern Church had increased so tremendously that the emperor was able to remove the altar of victory, the symbol of pagan power, from the Senate. The Pontifex Maximus seemingly had triumphed over orthodoxy and paganism. Meanwhile, Athanasius lived with the monks of the desert. He grew to appreciate the wisdom of the intensely spiritual, other-worldly clerics, and time which might have laid heavily on his hands was spent in writing. Arian doctrine, Constantius, and his flight were the themes of his works.

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Choten Shrine, the greatest in Tibet, located in Pal-Kor-Chode lamasery in Gyantse.

A ruler of Tibet leaves for Chingking from the courtyard of the Kumbum lamasery in northwest China.

Yak-skin boats are used to cross the rushing streams in journeying across the Himalayas from India to Tibet. Acme photos.

Editors' Note: Inner Tibet is still closed to the gospel; but Outer Tibet, including what is now known as the Chinese provinces of Tsinghai and Sikang, is the scene of increasing activity on the part of Christian missionaries. As missionaries are withdrawn from the Communist-dominated areas of China and moved farther south and west, it is likely that even greater reinforcements may be sent to these western frontier regions.

This article is a survey of the history and recent status of Protestant missions in Chinese Tibet, compiled from available information and included in a paper presented in one of the missionary classes at Moody Bible Institute. ★ ★ ★

The urge to propagate the Christian faith sent hardy pioneers into areas not yet touched by those of their compatriots who were impelled only by the device of trade, the lust of conquest, or the love of exploration. Bento de Goes, the Jesuit, in 1603 left Lahore, crossed the Pamir, reached Yarkhand, and in 1607 died in Suchow in the far northwest of China proper.

In 1624 another Jesuit, Antonio de Andrade, arrived at Taaparang, on the upper courses of the Sutlej, and there, on

was continued until 1760.

In 1845, the two Roman Catholic priests Huc and Gabet, disguised as lamas, entered Lhasa, the spiritual and political capital of Tibet; but they were arrested and deported to Canton.

Protestant Work Begins

In 1877, Dr. James Cameron, of the China Inland Mission, made the first Protestant missionary journey into Tibet from the Chinese border. Leaving Yachow, Szechuan, he traveled alone

TIBET

Land of Mystery and Sunlight...

By Elaine Johnson

THE NAIL-PIERCED hand of the Saviour of the world has knocked for many years on the doors of Tibet through His faithful servants. Back in the sixth century, Nestorian Christians carried their knowledge and faith in Christ to Tibet and China. From traces of that faith found in both lands, it would seem that compromise with the heathen religions in these countries resulted in a blackout of true spiritual light. The gross darkness of the people was intensified and extended over a period of a thousand years by the neglect of the followers of Christ in other parts of the world to knock again on these same doors.

It has often been pointed out that much of the ritual of the lamas of Tibet, including the use of the cross, the miter, censers, the dalmatic, the cope, etc., is so clearly similar to that which has long been in use in sections of the Catholic Church, it is almost certain that they have come from Christian sources. Father Huc, an early Roman Catholic missionary, conjectured that these are to be traced to the influence of Franciscan missionaries working in China in the fourteenth century. In 1325 Friar Odoric made a journey from northwest China through Tibet and resided for some time in Lhasa.

a second expedition, in 1626, began the building of a church. Reinforcements came and a few converts were made, but political conditions altered adversely, and by 1640 the region was closed to missionaries.

Another member of the Society, Francisco de Azevedo, made a journey in 1631, which took him to Taaparang and Leh, on the upper part of the Indus.

From 1627 to 1632, through the efforts of two other Jesuits, Cacella and Cabral, a mission was temporarily established at Shigatse on the Tsangpo, not many days' journey from Lhasa. In 1661, John Grueber and Albert d'Orville, also Jesuits, arrived in Lhasa en route to India and home from Peking by way of Kokonor, and remained there for several years, presumably the first Europeans to see that capital of Tibet.

In 1716 Hippolyte Desideri, likewise of the Society, reached Lhasa by way of Leh. He spent several years in and near that city, studied Tibetan and wrote a book to present the Christian faith as against Tibetan lamaistic Buddhism. In 1721, since Rome had assigned the region to the Capuchins, he withdrew.

A Capuchin friar named Francisco della Penna, with twelve companions, began a mission in Lhasa in 1719, which

through eastern Tibet via Kangting (Tatsienlu) to Litang, one of the world's highest cities, and on to Batang. Crossing the upper reaches of the Yangtze River, he continued along the border of Tibet and Assam to the last Tibetan town, Atentsi in Yunnan, from which he turned south into Burma.

Eleven years later, in 1888, Mr. and Mrs. Cecil Polhill settled in Sining, near the border between Kansu and Tsinghai (Kokonor), where, with the help of a learned Buddhist abbot in a lamasery four days' distant, the missionaries obtained special facilities for Tibetan language study and gospel preaching. After some time in a Tibetan village, the last before nomadic life was reached, Mr. Polhill and his family moved south to Sungpan, but after serious rioting by the superstitious inhabitants, the workers were compelled to seek a new place of service.

Later, in September, 1892, Miss Annie Taylor crossed the Yellow River and traveled through the wild robber Golok country, reaching the Lhasa territory on December 31, 1892. A week later, an official prevented her from passing on to Lhasa, the capital. After much privation because of cold, lack of food, and

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Why Some Good People



Don't Go To Heaven

By J. E. Conant

Suppose those secret things in your record suddenly become public property. How would you feel? What would you do? Where would you hide?

Those questions are almost superfluous. No one needs to tell you that you would feel such shame, fear, panic, and even terror that you would want to flee forever from the face of everyone who had come to know your record as you know it.

Even now, though you think your secret record is securely hidden from men, simply the thought that it might become possible for certain deeds to become known, sends a shudder through you. For in that record are things so sinful, many of them so shameful, that you could not endure having even your fellow sinners know about them. Nothing could cause you more terror than the sudden danger that certain things in that record — those things of which you are thinking right now — were about to become public property.

You need no help to understand a statement made by a judge after the telephone was invented. Making mention of it, he said: "This wonderful invention makes me fear that someday someone will come along who will invent a machine that will tell other people what I am thinking about. If that ever happens, I'm going to flee to the loneliest island on this earth!" We all know exactly what he meant.

The simple fact is, therefore, that your life is one thing before your fellow men and the very opposite before God, which means, in plain language, that yours is a double life. And it is only calling attention to the truth to say that Christ called such people "hypocrites," telling them that they were like whitewashed sepulchers, "which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity . . . Ye serpents,

ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:27, 28, 33).

How Bad Are Your Good Deeds?

You comfort yourself with the thought, however, that you are sincere and probably those ancient hypocrites were not, and that your *good* life, at least, certainly must count for something with God. Let us take the measure of your "good" life before men, to find if there is anything in it that is really good.

When a man who has shot another is brought to trial, what is the main question that runs from first to last through that trial?

W-h-y? Why did the defendant do the shooting?

But what business is it of judge or jury just why the man on trial shot another man?

Because in that way *and in no other* can the measure of that deed be found. That is, it is the *motive* that measures the deed. So judge and jury *must* know the motive behind the shooting before they can have the measure of the deed. If it is shown that the shot was fired with the motive of self-defense, or of protection of family, or of robbery, or of murder, the measure of the deed is then before them and it can be judged accordingly.

It is the motive that measures a *deed*; it is also the motive that measures a *life*, which is a never-ending procession of deeds.

In order to get the measure of your life, the motive behind it must be found. What is it?

Notice Why You're Good

Think of the real motive behind all of your deeds of sympathy, kindness, charity. Suppose, for illustration, that I inherited a kind disposition, and that I was taught to help the distressed and unfortunate. Then assuming that I am not a Christian, imagine that I see a beggar on the street one day, who draws heavily on my sympathy and my desire to help, but I pass him by. At once I begin to

Good people" are those who admit they aren't perfect, of course, but believe that they live as good a life as the next fellow, including the average church member. Their neighbors regard them as "good people," and they themselves believe that they measure up, at least fairly well, with those who expect to go to heaven. They assume, therefore, they stand as good a chance as anyone else of finally getting there. So they think their future is secure. But is it?

Suppose you were in a church service where something most unusual suddenly takes place. At a certain part of the service an angel from heaven enters and takes charge. Then he sets up a large screen, writes your name at the top, and flashes upon the screen pictures of all your thoughts during the last twenty-four hours, for your loved ones, friends, neighbors, and even enemies to see. Suppose he should uncover before that audience everything you have ever done, said, thought, or desired, from your first knowledge of right and wrong until now, omitting nothing.

In other words, suppose the lid should be lifted from your record for all to see, exactly as it will be lifted some day before the universe, if you go into God's presence as you are now. For "there is nothing covered up, that shall not be revealed; and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops" (Luke 12:2, 3, R.V.). There is coming a day when the record of your life will become like an open book, as will also that of all who have gone out of life unsaved.

feel uncomfortable. I try to shake the feeling off, but the discomfort persists. Finally, I go back and drop a dime into the beggar's cup, and instantly I feel relieved.

What have I done? I have purchased for myself ten cents worth of self-relief. The real motive behind that deed was to get relief from distress, not to give relief from poverty. Think that through and you'll agree.

A famous English writer, who says he is no more a Christian than Pilate was, is yet keen and analytical enough to see this and acknowledge that it is true in his case. In entertaining an American judge in his home, he took him one night to the theater. As they walked home, he dropped a coin into the cup of every beggar they passed, of whom there were many. After reaching home the judge asked him, "Just why did you do that?" Instantly he answered, "Selfishness! I did it because it made me feel better in doing it than to have passed the beggars by."

"But," you may reply, "the effects of those deeds were good, and therefore the deeds must have been good."

That is man's way of measuring, not God's; and it is by His measurements that we stand or fall before Him. Man measures a deed by its effects. God never does. He always measures a deed by its cause. He asks, "Why did you do it?" not, "What did you do?"

Man looks at the outward appearance, and all he can see is the effects. But God takes no account of the effects in measuring a deed, for He "looketh on the heart," on the motive.

Of course a good life before men is an advantage, for with an outwardly honest, virtuous, honorable life before our fellow men, we are certain to be honored and prospered as we could not be with a life of dishonesty and deceit. And such a life is an advantage to our fellow men also, for an upright life is of far greater value to one's neighbors and business associates than the life of a crook. These things are obvious.

But we are now measuring such a life for heaven, and so it is not a question of the advantage of an upright life to ourselves or to our neighbors, but of the righteousness or sinfulness of our character before God.

What becomes, then, of the "good" life of the moral, honest, kindhearted, virtuous, charitable man?

As far as God is concerned, it simply does not exist. There is not an iota of goodness in that life as God sees it. For the life than men see, when submitted to God's measure, is shot through and through with essential selfishness, while the life men do not see is so defiled with the filth of moral putrefaction that any prospect of having it uncovered before other sinners would cause shame, fear and even terror.

How can any man imagine that such a life is good enough to get him to heaven! This is one of the devil's champion lies, and yet multitudes have swallowed it, and are on the way to eternal doom through believing it.

Could You Be Happy in Heaven?

How could you be happy in God's presence?

March, 1949

ence with a life like that? Here is a record over which you would be ashamed even before your fellow sinners. And yet you imagine you can be unashamed and unafraid with that life in the presence and glory of the infinitely spotless, pure, and holy One who sits on the throne of the universe! What an unspeakably awful deception!

You would do in God's presence just what the dirty, ragged street waif did in the presence of a calla lily in full bloom. She was invited into the living room to look at the lily; then left alone, except for unseen watchers, to see what she would do. At first she was amazed at the purity and beauty of the flower. As she became aware of the condemning contrast between her filthy hands and the pure white flower, she put her hands out of sight behind her back. Then noticing also the contrast between her dress, which was supposed to be white, and the flower, she moved away until she was out of sight of the flower.

Thus the instinctive, artless reactions of that child set forth more eloquently than words can do exactly what would happen if you were ever able to enter God's presence with nothing of commendation but the life you call "good." You would call on the rocks and the hills and mountains to fall on you to hide you from the face of Him who sits on the throne of infinite purity.

Are You Doing the Best You Can?

"I freely confess that I am far from perfect," you may be saying, "but even so, I believe that if I live up to my light and do the best I know how, I will be saved."

You are not alone in thinking such a program will save you. Multitudes agree with you, and many are sincere in that belief.

But let me ask you one question. Have you always lived up to your light, have you *always* done the best you knew how? Can you sincerely say "Yes" to that? Of course not.

Like all the rest of us, you have known the right, and have chosen the wrong. You know what is right, because in condemning others you have shown that you know the difference between right and wrong. And yet you are compelled to admit that you have not only failed to do what you knew to be right, but have deliberately chosen to do what you knew was wrong all the while you were doing it.

So your program of salvation by living up to your light and doing the best you know how condemns you; it cannot save you. Your case is hopeless by that program.

But will not a merciful God forgive you if you try to do right, even though you often fail? The answer is "No."

Since He who is the same yesterday, and today and forever is eternally unable to consent to sin, He is compelled to condemn it wherever it is, even though He should find it in those He loves and does not want to condemn. He must, therefore, set Himself against your sin and condemn it; He can do nothing else. For if He does not execute the penalty, He remits it; and if He remits the penalty, He does not condemn sin; and if He does not condemn sin, He consents to it, and that would throw His universe into eternal moral pandemonium.

God must either execute the penalty of death on sin, or bring moral destruction upon Himself and drag His universe to destruction with Him. But He cannot destroy either Himself or His universe, and so God's attitude toward sin cannot be changed.

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Ye shall be witnesses . . . Acts 1:8. Monkmyer photo.

Christians *ARE* Sissies!

By Doris Louise Seger

I KNOW you won't believe it, but the following story is the absolute truth. The incident happened recently in my child evangelism class. Seven of my new little converts, ranging in age from six to twelve, promised to tell the story of salvation to at least one person during the week, with the aid of tiny "worldless" books received when they could quote the Scripture verses pertaining to each colored page.

Report day came. Seven small evangelists told their astonished teacher they had witnessed to *seventy-nine* people.

One child took the book to school to relate to her teacher, who heard perhaps for the first time, that Jesus loved her enough to die for her. The corner store-keeper paused in his busy day to listen while Jim told him how his black heart could be made white. Seven sets of parents discovered the Bible had a plan of salvation for them.

This verbal testimony was the natural outflow of new life within, the simple result of their acceptance of Christ. With no thought of being considered fanatics, with no fear of losing friends, without timidity or hesitancy, the children became enthusiastic heralds of Christianity.

Comparing these youthful exponents of the faith with seven staunchest saints of my acquaintance, I realize that *Christians are sissies*.

How many times have you heard this remark, "I know I should talk to her about the Lord, but I'm scared to death!" Perhaps you have said it yourself. In this brief confession lies the trepidation of countless Christians confronted with

the problem of witnessing. Devoted Christians. Faithful church members. But when it comes to witnessing for the Lord, we discover that Christians *are* sissies.

Witnessing is not an extracurricular activity to be engaged in at our leisure, but a predominant factor in everyday affairs, an integral part of every Christian's experience. It should be as natural as breathing. Had the Lord saved us simply to get us to glory, He would no doubt have taken us there immediately.

Someone has wisely declared the three "musts" of the Christian to be prayer, Bible study and witnessing. Many who would be horrified at the mere suggestion of a laxness in their lives relative to the first two, never open their mouths to fulfill the latter, relegating this important task to preachers and Christian workers. Naturally, common sense, good judgment, and a prayerful heart should dictate the time, place, and advisability of our witness; but the fact remains—we should witness.

The Case of John

John is a Christian. Recently his college speech class was given the assignment of speaking for ten minutes before the class on any *religious* subject. The opportunity of a lifetime had come to John. Ten minutes to explain the way of salvation; ten minutes to challenge the class with the truth of the gospel; ten minutes to declare once and for all where he stood.

"But," apologized John, "I knew there were members of other faiths present,

and I didn't want to offend anyone." With the result that he said nothing of any consequence, lost the respect of his classmates, and dropped a notch or two in his own estimation.

Before we condemn him, however, we must realize that most Christians do the same thing over and over again. In fact, all Christendom seems to be afflicted with this strange malady of timidity in witnessing.

The Case of the Department Store Employee

A few weeks ago a dinner was held for the employees of a large department store in our town. Before the meal, the manager, though an ungodly fellow, said he thought someone should ask the blessing on the meal. Knowing of three or four Christians in his employ, the man went quietly from one to the other asking these Christians if they would pray. Three of them refused. When approached by her boss, one woman, though fearful of heart, assented.

With a hasty, silent prayer for strength, she arose to talk to the Lord in the presence of a hundred worldlings. As she began to pray a holy hush fell over the group. Lifted out of herself to heavenly realms, she not only asked the Lord's blessing on the food, but she asked His mercy on the whole crowd, including the manager. In all her experience she had never had such liberty in prayer, such fluency of speech. God honored her courage. The simple act established unequivocably her relation to the Lord.

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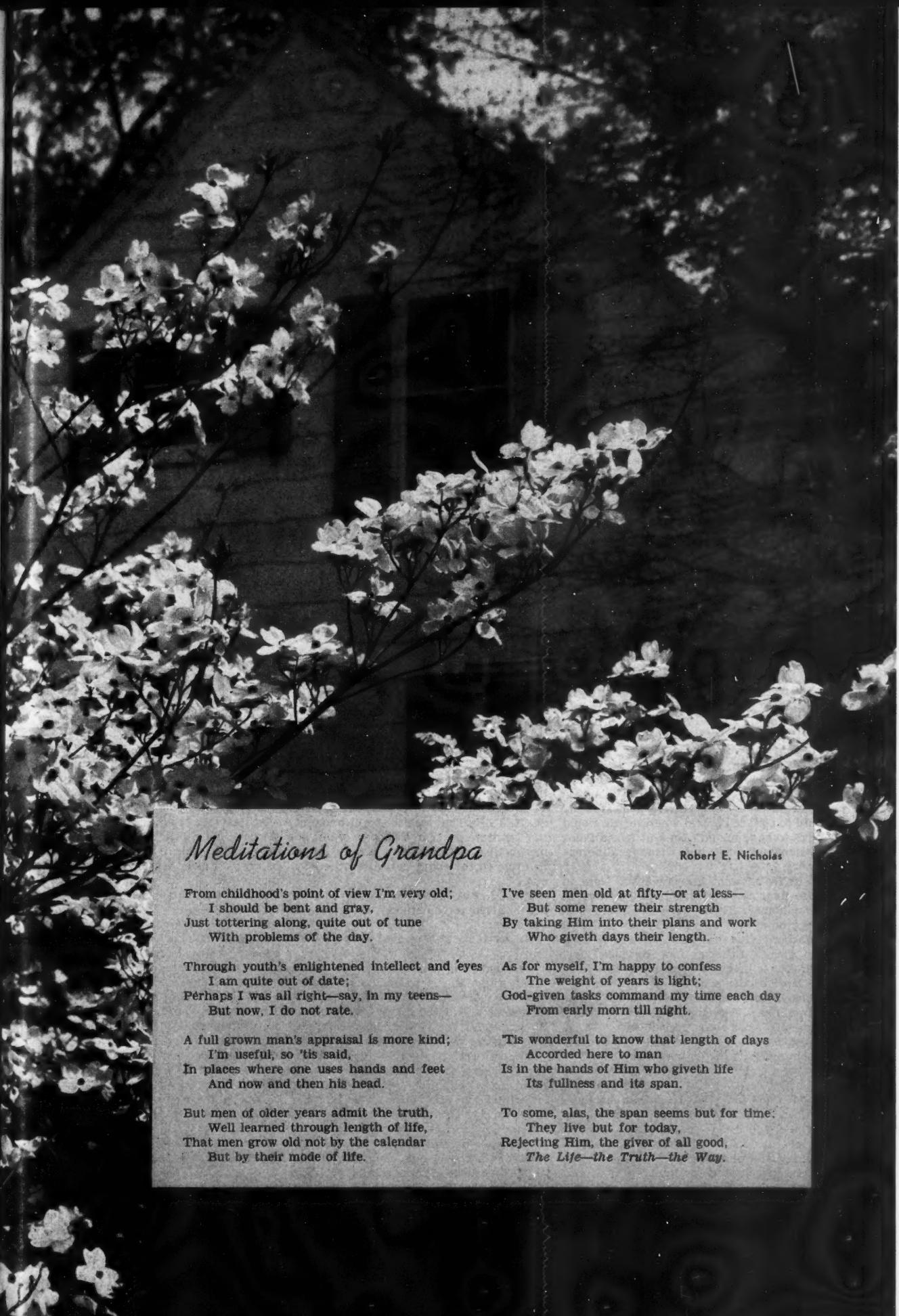
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Meditations of Grandpa

Robert E. Nichols

From childhood's point of view I'm very old;
I should be bent and gray,
Just tottering along, quite out of tune
With problems of the day.

Through youth's enlightened intellect and 'eyes
I am quite out of date;
Perhaps I was all right—say, in my teens—
But now, I do not rate.

A full grown man's appraisal is more kind;
I'm useful, so 'tis said,
In places where one uses hands and feet
And now and then his head.

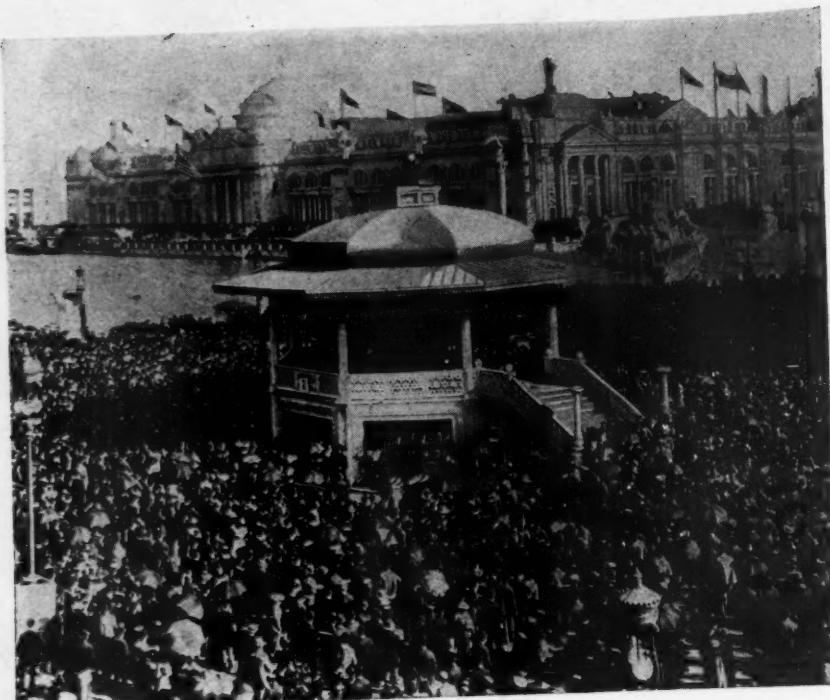
But men of older years admit the truth,
Well learned through length of life,
That men grow old not by the calendar
But by their mode of life.

I've seen men old at fifty—or at less—
But some renew their strength
By taking Him into their plans and work
Who giveth days their length.

As for myself, I'm happy to confess
The weight of years is light;
God-given tasks command my time each day
From early morn till night.

'Tis wonderful to know that length of days
Accorded here to man
Is in the hands of Him who giveth life
Its fullness and its span.

To some, alas, the span seems but for time:
They live but for today,
Rejecting Him, the giver of all good,
The Life—the Truth—the Way.



700,000 attended Chicago Day at Columbian Exposition, October 9, 1893. Acme photo.

moody at the Fair

By D. W. Cram

FIRST, you might ask the question of me, "How did you happen to be attending the World's Fair in Chicago in 1893?" It's a fair question and deserves an answer and I'll give it to you.

It was the leading of the Lord and nothing else that put me there. At the age of twenty, in a Student Volunteer meeting in Topeka, Kan., I dedicated my life to God to be used wherever He would like to have me go. He sent me to Point Barrow, Alaska, but that's a different story.

In 1891 I went in evangelistic work to the then new and primitive Territory of Oklahoma. There were two other college boys with me, Guy Foster and Joel Harper. Guy has long since passed on to glory. But the now Rev. Dr. Joel Harper is living in Spokane, Wash.

Most of the people in Oklahoma were then living in rudely constructed frame dwellings. Traveling with a team and wagon, which we called the "Gospel Wagon," we were supported by a denominational home missionary board.

As we got along in the work we all felt the need for better preparation. We had heard that Mr. Moody had started a Bible institute in Chicago where anyone who could read the English language could attend for as long or as short a time as he wished.

I kept praying for light as to what I should do. Finally I talked it over with the boys and decided to go to Chicago.

That was in May, 1892. That's how my name happens to be enrolled on the records of the Institute as having entered at that time.

I shall never forget the day that I walked through the narrow alley separating the old Chicago Avenue Church from the old frame buildings that housed the women's department. The blind alley led to the rear of 153 Institute Place. There was a conspicuous sign on the building that read: "THE BIBLE INSTITUTE OF THE CHICAGO EVANGELIZATION SOCIETY." That was the legal name of the Institute at that time. It seems to me on that old sign there was an arrow pointing to the right, indicating the way out.

I was met by "the-man-on-the-door"—a title given to the student that met all newcomers.

He asked me if I wanted to see someone.

I replied, "I'm a new student."

"All right then," answered the doorman, "you'll want to see Mr. Baines-Griffeths, the assistant superintendent. He interviews the new students first."

He showed me to the reception room, a room between the lobby and the main office. There was a long table and a number of chairs around it. The assistant superintendent was not in his office. The doorman had to hunt him.

The days of intercommunication telephone systems had not yet arrived. In fact, we had only one telephone in the entire Institute. It was located back by the door that led from the lobby into the dining room. The service was highly unsatisfactory. I do not ever remember seeing Mr. Moody trying to use it.

He would often write out a message and hand it to Mr. Fitt or someone else

and ask him to try to get it through. Often the wires got crossed. I remember a student was trying one day to make a call. Evidently he struck the area of the stockyards, for he heard, "Yes, I can sell you a horse for two hundred and fifty dollars." There was no phone in the women's department. I wonder if there was a reason.

At last Mr. Baines-Griffeths arrived. He gave me a brief application blank to fill out, and said it would be some days before I would get my assignment on music. In the meantime he suggested that I go with the students to some of the missions. He said, "There will be a chance to do some personal work there." So I thought, "This is a school where they expect you to do personal work. What a blessing! What a fellowship!"

In those days there were two lectures a day at the Institute—five days a week. Monday was the day of rest. The first lecture was from nine to ten; the second, from eleven to twelve. Our music hour was between them—from ten to eleven. Music students were required to take one Bible lecture a day; the rest was optional.

Soon after my arrival Dr. Torrey said he wanted to meet the new students after lecture. As I remember it, there were four of us. As each one of us stood before him he read his application. I was the last. After he finished reading my application, he shook hands and said, "Now I will know you, Mr. Cram."

And he did. Dr. Torrey had a marvelous memory for names and faces. He had received this the hard way, by sheer compulsion.

My voice was tested by H. H. McGranahan, the music director. He was the nephew of James McGranahan, associated with Moody and Sankey in the publishing of the *Gospel Hymns*. I was assigned to male quartet work and solo singing.

I was told to go to Professor Warren Coffin for my voice appointment. From that moment a friendship sprang up between us that grew stronger and stronger as the days went by.

After the middle of June there was quite an influx of college students, that added materially to the roll. Maryville College of Maryville, Tenn., sent the largest group—about a half dozen. A young fellow by the name of Charles Alexander was the leader of the group.

One day I was having my vocal lesson with Dr. Coffin in the room he was using as a studio. In walked a tall, rather lanky, well-dressed, good-looking Southerner. Dr. Coffin and I suspended our vocalizing.

"My name's Alexander," said the stranger. "I was sent here for an appointment for vocal lessons."

Dr. Coffin greeted him very cordially—then introduced him to me. We were polite in those days.

"So you want an appointment," said the professor.

"Yes, sir, I would like one," came back the fine Southern reply.

Dr. Coffin took his appointment book from the piano. "Let's see," he said looking over the book, "the only one I have open is at one o'clock. That's right after dinner." And he named the day.

"I can't sing on a full stomach," protested Charlie.

"That's when I can sing my very best—right after a big meal," said Dr. Coffin.

"Is that so?" asked Charlie earnestly.

"That's right," was Dr. Coffin's reply. I shall never forget Charlie Alexander's reply. "I never have done it, but I want to learn how."

Anyone willing to work and "learn how" will achieve success. Charlie Alexander couldn't sing on a full stomach. He was willing to learn how. He learned how at the Moody Bible Institute. Because he was willing to take the lowest seat there, God used him around the world. Today the Bible Institute honors his memory as one of its greatest and most outstanding grads.

Spiritual Preparation

The World's Fair, called the Columbian Exposition, was to have been held in 1892—the anniversary of the discovery of America. When the management found out that the buildings could not be built and the exhibits installed in time for the opening in May, 1892, they very wisely decided to wait a year. That's how the first Chicago World's Fair was held in 1893.

As soon as there was talk of a World's Fair—which started back in the late 80's—Mr. Moody could see millions and millions of people going through the stiles of the exposition. Those millions constituted for him a marvelous field of opportunity for making Christ known.

Mr. Moody was nothing if he wasn't thorough in his preparation for his World's Fair Campaign. The work was tremendous. It was going strong in 1892. I saw "the wheels go 'round" a little bit back stage, so to speak, while I was in Chicago.

First of all Mr. Moody's preparation was with God the Father. He had one absorbing passion—to win souls for Jesus Christ. He believed that all Christian forces should be united to that end. He loved crowds. He saw in those crowds thousands of unsaved people. He loved to tell them of the love of Jesus. One of his favorite expressions was, "God will do for you, what He has done for me, if

you'll let Him."

There is no question but that Moody talked to God about the fair. I heard him say many times he had asked God the question, "Lord, what wilt Thou have me to do?" His own prayer for guidance in this campaign was the very foundation for his preparation for the great work that was before him.

For a long time it was not definitely settled as to where the fair would be held. Congress was to be asked for a large appropriation to help finance it. But Congress in those days was not going to do it all. Congress made demands on the city where the fair was to be held.

For one thing the city had to furnish a suitable site for the grounds. Another thing, it had to raise a large fund for the project. There were a number of places bidding for it. New York wanted it. Philadelphia had held the Centennial Exposition there and that city wanted a fair again. Even San Francisco cast longing eyes upon it, but—that city was too far away.

Finally, Chicago settled the question. Her businessmen gave money. The city gave one of its largest parks. The park had a frontage on Lake Michigan. All sorts of ships could be landed there. Chicago was "it." Wonderful! Mr. Moody's home town. And who shall say that God did not have a part in it.

About the time ground was broken for the buildings, Mr. Moody began his plans for the campaign. I do not think he realized to what wonderful proportions this work was going to go. He was at home in Chicago and he enlisted help from all his friends.

The trustees of the Chicago Avenue Church gave him the "keys" to the building. It was his to use at any time—day or night. Friends of his younger days, like Farwell, the merchant, and Keith, the banker, rallied to his support. And believe me, he needed them.

There was another method of prepara-
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Crowds waiting at Lake Michigan for arrival of carnivals on July 7, 1893. Acme photo.



Divine Judgment

By Arthur Hedley

I will come near to you to judgment.

—Malachi 3:5

To OUR FATHERS, the fact of divine judgment was very real. It influenced thought, conduct, preaching, writing. We have only to read the sermons preached fifty years ago and the hymns sung, to see how the solemn thought of judgment moved men to be in dead earnest, as they urged men to flee from "the wrath to come." Modern preaching has largely lost that note of urgency. All too rarely are sermons preached on the certainty of divine judgment, and the need for men to prepare to meet their God. It may be that this is one of the reasons men no longer walk in the fear of the Lord, and break His commandments with impunity, treating them as out-dated and obsolete.

Nothing is more necessary than that we should emphasize the fact that after death cometh the judgment (Heb. 9:27), "for God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil" (Eccles. 12:14, R.V.).

We must also bring home to men and women the fact that God is a living,

active God, whose judgments are being worked out even in the present, for in a very real sense every day is a judgment day. Even now "He is trampling out the vintage where the grapes of wrath are stored; He hath loosed the fateful lightning of His terrible swift sword . . . our God is marching on." The prophet Jeremiah says: "The Lord liveth in truth, in judgment, and in righteousness" (4:2).

The Old Testament prophets were prophets of judgment. It was their sad lot to live in times of declension and apostasy. They had seen Israel sinking into a state of idolatry, licentiousness, and self-indulgence. Israel was a "sinful nation, a people laden with iniquity, a seed of evildoers, children that deal corruptly! they have forsaken Jehovah, they have despised the Holy One of Israel, they are estranged and gone backward" (Isa. 1:4, R.V.).

Prophet after prophet denounced the nation for its wickedness, and urged the people to repent, to forsake their sins, and to return unto the Lord and seek His pardon. But priests, princes, people refused to repent, and hence the prophets

became messengers of judgment. The day of mercy was past. "Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel" (Amos 4:12).

These prophets saw how God was preparing mighty heathen powers to be His weapons of judgment. They would smite them unmercifully, destroy their cities, and take those who were spared into captivity to be their slaves.

SEVERAL OF THE PROPHETS, especially Jeremiah and Ezekiel, had the sad experience of suffering for sins not their own. In one of the saddest and most tragic books in the Bible, the Book of Lamentations, the prophet Jeremiah feels so deeply the sins, sorrows and sufferings of Israel in their captivity, that he impersonates them. "Behold, O Jehovah; for I am in distress . . . abroad the sword bereaveth, at home there is as death. They have heard that I sigh; there is none to comfort me; all mine enemies have heard of my trouble; they are glad that thou hast done it" (Lam. 1:20, 21, R.V.).

When judgment came upon the nation, the stubborn people still refused to repent; they accused God of being unjust, His ways were "unequal." In those days when the wrath of God was poured out, the prophets showed that all the injustice was on the part of Israel. They had grieved and angered God by their persistent rebellion, and they were but suffering the consequences of their sins. Having sown to the wind, they were reaping the whirlwind. "Ye have plowed wickedness," said Hosea, "ye have reaped iniquity; ye have eaten the fruit of lies" (Hos. 10:12, 13).

In the history of Israel we see a nation brought to realize its sin by the hard way of sorrow, suffering, shame, humiliation. God in judgment sought to win the people back to repentance, faith and righteousness. We hear again and again, in those days of judgment, the call of the prophets to return unto the Lord, and in returning they would find Him full of mercy. For there is none like Him "that pardoneth iniquity . . . because he delighteth in mercy. He will turn again, he will have compassion upon us" (Micah 7:18, 19). Though they were messengers of judgment, they were messengers of comfort, hope and promise in the darkest days, and sustained the faith and courage of the faithful remnant.

It was the sad experience of the Lord Jesus to suffer as His servants the prophets had done. He too was "despised and rejected of men." He moved among a people who were sinful, selfish, hard, stub-

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Spring Blossoms. Devaney Photo



Selling for Christ

By Dave Frost

as told to Bernard Palmer

ELLING is my business. It's all I've done for the past twenty-one years. The Lord willing, it is all I want to do to earn a living until the day He calls me home. There is something about direct, person-to-person selling that is completely satisfying to me. I like to meet people and visit with them. I enjoy displaying wares I honestly believe to be the best on the market. I enjoy overcoming sales resistance and writing up orders. It's all a part of my life. But it is especially satisfying because it offers me endless opportunities to witness for my Lord and Saviour.

A salesman meets all sorts of people in all sorts of situations, those who are saved and those who are lost. If he applies the same astute opportunism to his testimony that he does to his product, he can do a real service for the Lord.

Considered practically, personal evangelism is nothing more nor less than salesmanship. Admittedly it sells the finest product in the world, but still it is salesmanship.

Examine the steps of good salesmanship. *Familiarity with the product to be sold*—that is the first requisite. No business firm would have a man representing it until he is thoroughly and completely familiar with the product he is to sell. A salesman must know what his product is, what it can do, and what it will mean for the prospective buyer.

Turn to personal work. The soul-winner must know his Saviour intimately. He must know the Word of God, having key phrases and verses at his very finger tips. He must be able to quote the very portion that fits a given situation if he is going to be able to win others for Him.

Tact is the next requisite. A salesman must watch his customer closely, knowing when and where to begin his sales talk and display his wares. He must know when to press for a decision and when to give the prospect time to consider. He must know when to talk and when to listen.

The successful personal worker must do the same. He has to be able to evaluate those he comes in contact with and the situation he finds them in. He must know when the time and place is right for an approach, and when it is wrong. He has to be able to sense when he is antagonizing and when his words are striking real blows. As the salesman must know when to close and get out his order book, so the soul-winner must know when his prospect is ready to accept the Lord.

Take a sales manual—any sales manual—and go on through the list. Check the steps of successful salesmanship with those in successful soul-winning. You will

find they parallel, step by step.

AS A SALESMAN for the Lincoln Hatchery of Lincoln, Neb., I am continually going into farm and city homes of all classes of people in the several states I regularly work. Through a mutual interest in chicks and chickens, we meet on common ground. There is a point of contact which I would not ordinarily have. It's often very easy, through that common interest, to bring the subject around to Christ and salvation.

There was the Nebraska farmer I talked with not many months ago. For years his father and mother had been pleading with him and praying for him, but as far as he was concerned Christianity was a lot of foolishness. One afternoon as I was vaccinating his chickens we began to talk of things of the Lord. Knowing he was interested in mechanical things, someone had given him a copy of the book on LeTourneau's life. It had struck a responsive chord. He told me something about it. From that opening it was a simple matter to manipulate the conversation until I could logically—and without antagonizing—ask him, "Do you know the Lord, Hans?"

For a moment or two he just looked at me, then shook his head. "No, I don't."

"Aren't you afraid of putting it off?"

There was another hesitation before he spoke again. He told me later that he was thinking of a man who had died in his arms a short while before. That man was saved, but he knew he wasn't. "Yes," he said, "as a matter of fact, I am."

Then in the confidence that so often comes when two strangers meet, he told me of being genuinely concerned about his soul; but how—every time he went to church—someone antagonized him about smoking or chewing or any one of a host of things he did. "I got so mad every time I went," he concluded, "that now I just don't go any more."

It wasn't long until, with the help of God, I was able to point that man to Christ. I couldn't have done it as a relative. His relatives had tried and failed. I couldn't have done it as a friend. His friends had given him up for lost. I couldn't have done it as a member of his church. His fellow church members had so buried themselves with the branches of sin in his life that they had overlooked the trees with their deep-thrust roots. But as a stranger and salesman I was able to testify of what Christ had done for me, and finally to show him the way to eternal life.

I have the utmost respect for the men who have been called into the ministry.

They have, for far too long, been carrying the brunt of the load of Christian service. However, there are many men who are out of reach of the minister. They look upon him as one who is a professional Christian, who serves the Lord because he's paid to do it. They have no such argument when a Christian traveling man talks with them. Often, when they turn away from a minister in disdain, they will listen to what the traveling salesman has to say. There is no mistaking the power of our testimony with a certain class of people.

LIKE MOST CHRISTIANS, however, I haven't been selling salvation for the Lord for nearly as many years as I've been selling brushes and aluminum ware and baby chicks for myself. I had to come to know Christ as my Saviour, and then to grow slowly, through a series of misfortunes that hammered all the pride out of me, until I was ready and willing to yield all of my life to Him.

From a well-paying job, a fine home and careless spending, I dropped into utter poverty. From a job paying more than three hundred dollars a month I found myself with barely enough income for the necessities of life. Through the great depression God taught me to depend on Him. I lost every ounce of pride in that heart-wrenching experience. And then, when I had struck the very depths of anguish and despair, I went to hear a great man of God in a church in St. Cloud, Minn. From that time on my life was consecrated to the Lord.

I was a manager with the Fuller Brush Company at the time, but shortly afterward I moved to Hastings, Neb., and began selling Wearever aluminum. My wife and I faced the matter of consecration, praying and thinking seriously about what God would have me to do. The more we prayed the more convinced we became that He would have me serve Him as a salesman.

I didn't talk with every customer about the Lord—I don't yet, although it's much easier for me now—but endeavored, as God gave me wisdom, to tactfully approach those who seemed receptive. And, occasionally, I would have an experience that showed the intrinsic worth of such testifying.

Not long after the war began, aluminum pots and pans became but a memory, and the Lord led me to the Lincoln Hatchery, where I have been serving Him and selling chicks for the past eight years. Fortunately, I am working for a Christian employer, which makes the task much easier.

When I went to work for the Lincoln Hatchery I was told that part of my job would be treating and vaccinating chickens. If there was anything I knew less about than treating sick chickens I hadn't discovered it. Well, I needed the job, so I read all I could lay hands on and talked with all the authorities I could find, but I still had to go into the flocks alone and diagnose the ailments.

From the very first I've had to depend on the Lord for guidance. I could never have succeeded by depending on myself

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THE DANGERS IN SOME OF OUR Present-Day Sunday School Lessons

By George A. Brown

OME TIME ago I had occasion to examine the contents of a Bible school lesson quarterly prepared by the editorial division of the board of education of one of the great Church bodies of our country for use among its young people. I was eager to know the precise nature of the teaching the young people of that denomination were receiving, for the reason that there were two of them in whose spiritual welfare I had a special interest and for whose knowledge of the truth of God's Word I felt a personal responsibility.

Very early in my investigation I found the writer using the expression, "I have an idea," and then he proceeded to state that idea as he dealt with the lesson under consideration. As I continued to read his interpretation of the Scriptures, his explanations of the meaning of words and phrases, and his comments on various matters involved in the lessons, I had no difficulty in seeing that many of his ideas were far from being true to the plain teaching of the Word of God. The following are some instances of these things.

THE FATHERHOOD OF GOD.

In his notes on the lesson entitled, "Our Father in Heaven," the writer gives us his "idea" of what the Scriptures teach about the Fatherhood of God. He says: "When Jesus came, He tied up all the true beliefs that men had held about God into the one marvelous idea that God is really our Father. . . . It is a fact that men had already spoken of God as 'Father' in the Old Testament, but they were inclined to think of Him only as the Father of the Jewish people. Jesus made it clear that He was the Father of all mankind, which seemed to follow pretty clearly the idea that He had created all races of men. This was certainly one of the most important of all the important things Jesus had to say and teach."

Then he proceeds to say that "the early leaders of the Church saw the importance of this idea. In one of his first sermons Paul stressed the fact that all men are God's children, and so ought to act as members of the family of God."

It is certainly most plainly revealed by

our Lord Himself in all His teaching on this subject, as for example in the record of John 8:37-44, that He did not believe in this popular fallacy of God's universal Fatherhood, nor in its correlative, the universal brotherhood of man. On the contrary, Jesus made very plain the fact that the human race is divided into two distinct and totally different families, God being the Father of the one and the devil being the father of the other. In nothing that Jesus said about God as a Father is there even the slightest suggestion of His Fatherhood extending to all mankind. And the repeated and invariable testimony of the Scriptures is to the effect that the right to become the children of God is given to them, and to them alone, who receive the Lord Jesus Christ, who believe on His name, who are born of God (John 1:12, 13). Thus we have "the children of God, and the children of the devil" (I John 3:10).

It is likewise not true that "Paul stressed the fact that all men are God's children," as this writer claims. Paul did teach that all men are God's creatures,

A grave responsibility rests upon those who are the appointed spiritual leaders of young people. Keystone photo.



but that is a very different thing from the false teaching that "all men are God's children," which Paul never declared, either in one of his first sermons or in any of his later discourses or writings.

In his sermon on Mars' Hill, to which the writer perhaps refers (Acts 17:24-29), Paul is speaking of the creation work of God, in which God does sustain a very definite relation to all mankind, but it is that of Creator, not Father. He is not dealing with God's redemptive, recreative work through Jesus Christ and by His Holy Spirit at this point in his message. That is an altogether different matter. And so for that reason the word "Father" does not occur in this connection, nor is anything said concerning Fatherhood and sonship, which are relationships based on regeneration and faith.

"The president of Princeton University said recently that the dangers facing this country today are the penalty of wrong ideas. God said it thousands of years ago: 'My people are destroyed for lack of knowledge' (Hos. 4:6). We would add what many would possibly reject that the greatest danger facing this country comes from the false idea that God is the Father of all and that all men are brothers. We beseech every minister and Sunday school teacher and every Christian wherever possible to emphasize and reiterate, in season and out of season, that there are two families, two fatherhoods and two brotherhoods in this world. This doctrine affords a touchstone for the trial of spirits, whether they be of God or Satan (I John 4:1)" (Revelation).

Clearly any true interpretation and right understanding of the teaching of the Word of God on the subject of the Fatherhood of God, especially that which fell directly from the lips of the Son of God Himself, ought to convince anyone with open mind that the doctrine of God's universal Fatherhood was not taught by Jesus, nor by Paul, nor by any other witness for God who ever spoke on this subject. And yet young people in many Bible schools of our land are taught to believe this antisciptural, antichristian doctrine simply because a certain religious writer has an "idea" that it is true. What a tragedy!

T HE INCARNATION.

Another "idea" expressed by this teacher of youth has to do with the meaning of the incarnation of the Son of God. Here is what he says as to the reason for it, in his notes on the lesson entitled, "The Birth of the Saviour": "God sent His Son into the world because He loves us. Don't forget that. Don't let anyone mislead you about that. Jesus did not come because God was intending to punish men terribly for their sins and could only be prevented from doing so by having someone killed like a helpless sheep; not a bit of it. Jesus came because God loves us and wanted us to know what love could be like among men by actually seeing perfect love in a human being. This is the real story of what we call the incarnation, meaning that God was, in Jesus, made human."

After reading the above one wonders

Regarding Things Not Vital

By W. H. NELSON

H AVE you observed that:

When your fellow believer differs with your interpretation, he is stubborn and "fighting God," but *you* are teaching the truth as it is in Christ.

When he becomes a railer, reviling and scoffing at other believers, you say he should be excommunicated because I Corinthians 5:11 says: "But now I have written unto you not to keep company, if any man that is called a brother be a . . . railer . . . with such a one no not to eat"; but if *you* are a railer, *you* are being loyal to the Lord!

When he leans to another view (one contrary to yours), he is shutting his eyes to the clear teachings of God's Word, for *your* view is truth, even though some of the godliest scholars say it is a debatable subject.

When he won't agree with your extreme position, he is "catering to the crowd" and compromising, while *you* are standing up for God. There can be no other correct view except *yours*. "Oh, no, it is not my view; it is what God's Word says." But your associate also reads God's Word and believes what it says, in accordance with the light he has received.

When he is poorly thought of by others, he has "no testimony" and is disobeying the scripture which says, "He must have a good report of them which are without"; but when *you* are that way you are despised and rejected, as the Lord Himself.

When he won't give up some truths that his godly parents taught him, he is "hanging onto tradition"; but when *you* won't depart from anything you have been taught, you are holding fast the faithful word.

When the church down the street sees souls saved, it is seeing empty professions carelessly counted; but when your church sees blessing, it is the real thing.

If the writer of it ever read, or even heard of, that wonderful fifty-third chapter of Isaiah in which the prophet speaks of the Suffering Servant of Jehovah and says: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:5-7).

How this teacher of our youth literally scoffs at the doctrine of the substitutionary sacrifice of the Son of God! How he denies the absolute necessity of the shedding of the blood of "the lamb of God" in order to take away of the sin of the world, that it might not be necessary for God "to punish men terribly for their sins."

It is true that "God was manifest in the flesh" in the person of Jesus Christ, and that the coming of the Son of God into the world was a most wonderful revelation of God's love for the world, but that was by no means the whole purpose of the incarnation. There was a very definite objective in this marvelous mani-

festation of the love of God for men, and the one verse of Scripture that so clearly declares that love also tells us precisely what that objective was, for in John 3:16 we are told that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

John further states the redemptive purpose of the incarnation when he writes, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:9, 10).

It is therefore very evident that it was the problem of sin and salvation that brought the Son of God into the world as the manifestation of God's love for a world of guilty, condemned sinners, who had no other way of escape from sin, and death, and hell than by the vicarious sacrifice of the Lord Jesus Christ (Rom. 3:19-26). There can be no other explanation of the incarnation that agrees with the Word of God; and woe be to the one who has an "idea" of his own about it that contradicts the plain teaching of the Scriptures of truth!

Thus this false doctrine as to the reason for the incarnation takes no account

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"If Christ gave us just a single talent, it is because He knows that we can perform what He desires of us with that talent." Luoma photo.

HISTORY has always contradicted men of staled vision. Oftentimes, however, before they have been proved wrong, they have done great damage to themselves and to the causes they represented. Jesus Christ drew the classical portrait of these nearsighted sluggards in His parable of the hidden talent in Matthew 25.

As the curtain goes up in this parable, Christ portrays the master as he is entrusting the servants with his goods. The context makes it evident that Christ is depicting the committal of His own cause into the hands of His followers.

Great are the mysteries of God, but none are greater than the mystery of the great commission in which Christ, for better or worse, committed the story of redemption—the story of His death and resurrection—to human hands. He charges His followers with the terrifying responsibility of being His agents in saving their fellow men from eternal hell.

In the delivery of His goods to His servants, Christ daringly appointed men of fickle emotions to represent His heart-broken compassion to all continents and centuries. He entrusted the expression of heaven's passionate love for sinners to men and women who were capable of frozen hearts and insurmountable prejudices and fatal inertia.

The term "talent" has rightly come to be understood to actually denote the

ability, power, or gift God bestows upon each individual. Those who are troubled concerning the uneven distribution of talents may note that Jesus is more concerned with the responsibility which accompanies all talents, than with the divine reasons underlying the diverse bestowals.

Sin, the great distorter, has caused eyes of willful egotism to ask sinful questions about God's apparent inequality of distribution. It is not necessary for devoted servants to understand why the divine endowments made some to be geniuses, some to be ordinary, and others to be inferior. Still there may be blessing in reflecting on this instance of the Master's wisdom.

The various tasks of the kingdom of redemption are of different magnitudes. God cannot be charged with favoritism if He logically equips men with varying magnitudes of gifts for these tasks. There would be no harmony in nature if every star shown upon earth as brilliantly as the sun. The night would blaze with light as the day, and would rob men of the rest and peace of darkness. Likewise the kingdom of redemption would have no harmony if each part were endowed with equal magnitude. God is no respecter of persons if He reasonably refrains from overweighting individuals with equipment they will not need in their respective spheres of service.

VILLAIN in the KINGDOM

By John M. Barbee

Are you, too, an
unprofitable servant?

The climax of the parable is in the scene wherein the returned master faces his servants for an account of their activities during his absence. The master recognized the high quality of their diligence and not the number of talents, in his reward, which was identical for each. The highest pitch of the climax is reached when the master turns to the servant of the one talent. As this servant returns his talent without profit, he explains that he was afraid to risk this measly talent in investment. The master calls him slothful and wicked, and hurls the enraged epithet "unprofitable servant" after him as he was dragged away.

His great sin was not adultery or drunkenness. He was guilty of unbelief. This made him unprofitable. He may have been good in some sense, but he was good for nothing in the most important sense.

THE STORY OF THE UNPROFITABLE servant is not strange to our ears. In fact, it is a very modern story. Centuries of repetition have made the excuse of the one-talent servant hackneyed cant for today. Every era of Christ's advancing kingdom has had its unprofitable servants. Many of them have failed through the same temptation which enamored Christ's hero of ill fame. The idea that one's gifts are too few or too mediocre to glorify Christ has caused many to be guilty of unbelief and sloth. Christ is displeased with them.

The meaning of the stormy anger of the master has not profited Christ's servants as it should have. In His portrait of the angry master, Christ makes Himself clearly understood in the matter of one-talent persons. Well might we all study

this anger carefully.

Many, after pondering their powers and testing their talents, have despondently decided they are unable to achieve much, and are ready to despair of being profitable at all to a favored cause. Then the cry of a world in distress rises to their ears and they forget the gloomy occupation of measuring personal resources as they respond with impassioned boldness to the challenge. The mother bear does not stop to consider how worth while it may be for her to try when she springs to rescue her cub from danger. Nor will the person who considers the terrifying condition of Christless men stop long to lament his mediocre endowments when he is so assured that his Christ can save them.

Moses fingered the corners of the napkin and prepared to lay his talent away. Then the call became too irresistible and he forgot his weaknesses and went forth to conquer for his God. Great is the day in any man's life when he becomes so overwhelmed with the love and power of Christ and the needs of a world gone mad that he is forced to forget his one-talent plight in a reckless abandonment to eternal destiny.

I read of a certain preacher of whom it was said that "his mind is not a brilliant mind, but it achieves brilliance." I believe that statement is accurate psychologically. Had the minister in question paused long to decide whether it were profitable to invest a mediocre mind in a brilliant challenge, his mind would have never achieved brilliance! One-talent servants are not necessarily doomed to mediocrity. They will, however, be heroes of mediocrity so long as they give more attention to their lack of talents than to Christ and His concern for lost souls.

A visitor to Hannibal, Mo., the town where Mark Twain spent his boyhood, stopped at a roadside stand. He asked the white-bearded proprietor if he had known Mark Twain. The visitor described the old gentleman's reply as "prompt, long-suffering, and indignant." The boyhood friend of Twain replied: "Sure I did! And I know just as many stories as he did, too. Only difference is, he writ 'em down!" That bit of difference is the distance between the successful and the unsuccessful. It is the difference of investment.

Herein is where the two- and five-talented servants often fail. We often find highly talented people who are so completely satisfied in the possession of superior gifts that they do not invest those gifts in the hard markets of toil, and so become unprofitable as the villain in Christ's drama of talents.

Many students in college learn easily and excuse poor grades with, "Oh, I could make A's if I studied." They are as satisfied with the knowledge that they could make A's as they would be in the actual accomplishment. Hence, we often find students with inferior gifts making a more brilliant record than five-talent students. Only the individual and his closest friends or relatives get satisfaction from what he "could do." No one else cares whether he possesses uninvested talents or not.

It is wicked species of pride which takes

pleasure in the possession of talents to the exclusion of achievement with them. Dr. Bob Jones, Sr., means this when he tersely says, "It is a sin to do less than your best."

IN THE HAND-TO-HAND battle between heaven and hell, the danger of unprofitable servants who exhaust valuable energies in folding napkins over their talents has taken serious toll. We find understaffed Sunday schools because some servant will not risk his talent there. In many services no amount of pleading will urge some reluctant pianist to invest her talent. "Oh, I can't do it. I haven't practiced in so long. I'd only make a mess!" The familiar chord this sounds in your mind is not a signal for a knowing smile, but for bitter tears. Talent-burying is as serious as the damnation of souls.

Many servants of Christ have proved unprofitable in shameful ways. The mid-week prayer meeting is the spiritual life line of the church. Here is a market where talents will be fruitful—some a hundred-fold! Yet how often has the bottom fallen out of this market because legions of Christians have withdrawn their stocks!

Time is certainly an important as well as universal talent. Great is the guilt of those who industriously hide this talent in the ground of selfish interests. Often in gospel campaigns, as we press on individual servants of Christ their responsibility to give their best time and energy to the crusade for souls, we receive the

worn excuse, "Haven't time—so many other things to do." Christ will judge whether or not it takes such an extraordinary amount of time in this world to make an acceptable living.

Many servants are unprofitable because they loathe the drudgery of talent investment. The profitable servants in the parable of talents followed the market closely, learned the prospect of the crops, waited patiently the arrival of caravans from Damascus. In this fashion they realized a 100 per cent profit.

These routine tasks galled the soul of the one-talent servant. Was it worth such trouble to invest profitably one talent? That is the question which many Christians have answered negatively.

Commencement exercises are thrilling. They inspire many to desire to participate and receive a degree with its recognition. They are not willing, however, to learn mathematics, rewrite technical papers, and memorize hard material which is required for degrees. Daydreaming is different from ambition in that it is merely desiring to be at the top of the stairs, whereas ambition is persistently climbing the stairs. Talent investment at its best is often grinding and routine toil.

SELDOM IS ONE THRILLED more than when he leads a soul from the darkness of sin to the Lord Jesus Christ. The soul-winner's talent is given to every servant of Christ. But to make that talent fruitful we must invest it in the markets

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March
Wind



Season of Refreshing

AT FOUNDER'S WEEK CONFERENCE

Moody Bible Institute of Chicago

By PHILIP R. NEWELL



No one who experienced the working of the Spirit of God in last year's Founder's Week Conference could possibly have foreseen the continuation and deepening of that working in the meetings this year. Nevertheless, at the conclusion of the forty-third annual session on February 6, many were aware that this had indeed been blessedly true. One devoted servant of God stated emphatically, "I am convinced that the Lord has answered our prayers for last year's conference in greater measure this year than even a year ago." Only the all-seeing eye of Him "that searcheth the reins and hearts" can accurately evaluate the magnitude of the work of the Holy Ghost in these days.

One remarkable aspect of the conference was the almost startling correlation of ministry with the attitude of expectancy and deep personal need which characterized many of the thousands attending. God's people everywhere have become increasingly eager for reality of experience in their Christian life and walk. There is on every hand today a growing and very evident consciousness of the need for personal appropriation of the power of the Holy Spirit, for life and for service. The Lord Himself graciously met this need in hundreds of lives, by bringing His servants to the conference platform with just those messages from just those portions of His Word which were needed by individual hearts.

This keynote of the conference was sounded in the opening address by Dr. William Culbertson, president of Moody Bible Institute, who spoke from a generally unnoticed clause in II Corinthians 13:4: "For we also are weak in him." One sensed almost immediately the heart response of his listeners, who joyfully recognized the secret of real spiritual power to be that utter weakness resulting from devotion to the will of God, as exhibited by our Lord Jesus Christ Himself in His crucifixion; a weakness at once permitted, passionate, patient—but *powerful*.

There was an almost continuous atmosphere of urgency and expectancy in successive messages, and two incontrovertible facts monopolized attention, from a vari-

ety of differing approaches: the probable brevity of the present breathing spell just preceding the climax of this age, and the impelling responsibility of capitalizing to the utmost on present open doors before they close forever.

Against this ominous and forboding background of impending world crisis, message after message brought increasing conviction of the absolute imperative confronting every believer today: "that . . . we should live soberly, righteously, and godly, in this present world." None of the speakers was informed until shortly before the conference of the verses selected for the theme banners in Torrey-Gray Auditorium and Moody Memorial Church: "We must all appear before the judgment seat of Christ" and "The sins of the world . . . the Saviour of the world." But there was emphatic evidence as the days passed that God Himself, in response to the believing prayers of His children everywhere, had again given His servants messages from heaven in harmony with the great burden of the conference theme.

So insistent and searching was the living Word that hundreds, including many of the speakers themselves, were deeply and drastically exercised by the Holy Spirit. No record was attempted of the numerous public and private prayer meetings which preceded, followed, and often continued concurrently with, the regular conference sessions. One group of five students was moved to wait on God all of one night. In most of these, participants were conscious of a genuine spirit of intercession, and in many cases there was weeping before God in contrition and open confession of sin.

Many of God's servants attending spoke earnestly of personal blessing received; some acknowledged a time of heart-searching such as they had never before

experienced. "This conference has changed my life," one missionary said. "I am going back to my field for another five years, and I know that, under God, they will be totally different from the last five."

Such a season of refreshment from God's presence is a difficult subject to describe in words. There is grave danger

of failing to do justice to the occasion, or of creating an impression of spiritual pride. May God Himself prevent either of these misconceptions in this brief, overall account. No one who was present needs any reminder of the nearness of the Lord Jesus in the great season of prayer following the Tuesday morning meetings; or of the magnificent moving of the Holy Spirit in hundreds of young lives publicly dedicated to service on the foreign field following Thursday's great afternoon missionary symposium and challenging evening meeting. Nobody who was there needs any words to recall the spectacle of scores coming forward in tears to receive the Saviour following Saturday night's stark portrayal of the world's dire need of Christ. And who can ever forget the gracious, Spirit-directed words of invitation and exhortation with which President Culbertson brought each meeting to its supernatural, miraculous conclusion?

We commend the 1949 Founder's Week Conference to Him who planned it, rejoicing in His faithfulness and in His ability to conserve and to deepen the decisions made, the victories won, and the definite ground taken against the adversary. Our hearts are overflowing with praise to God, and with gratitude to our fellow servants in Christ the world around, whose effectual, fervent prayers have again availed much in hastening the completion of the Body of Christ and the joyous return of Him who is its glorious Head.



A great many people are afraid of enthusiasm. If a man is enthusiastic they raise the cry, "Zeal without knowledge!" I should rather have zeal without knowledge than knowledge without zeal.—D. L. Moody.

A MERCIFUL SAVIOUR

By Edwin Raymond Anderson

THE PEOPLE of God are always to find their pleasure in the praise of their Lord. Yet there is even a greater thought than this, which is both staggering and sanctifying. Moses in Deuteronomy 32:9 reveals the deeper truth: "The Lord's portion is his people."

The whole sum of Christian delight is found in obedience and yieldedness to the risen and glorified Lord. The psalmist reveals the richer sum: "The Lord taketh pleasure in his people" (Ps. 149:4). It is staggering, for the thought of the depth of His love and interest toward us; and it is sanctifying, for the thought of motivating us to more surrendered living. His thoughts toward us are those of love, of grace, of mercy and of interest, and with these, He finds His delight in us. We are "delightful" to His sight and to His pleasure!

And that thought will convict us of many things. Since we are not worthy in the least of this expression of His pleasure, it will convict us of the many things which must tend to hinder and to mar that expression. Our sins of omission and of commission can find no pleasure before Him, and our oft waywardness and selfishness become blots upon the portion. We are often not the strangers and pilgrims we should be, and we have often to pause and marvel at what the Lord can possibly find in us, or do with us!

Yet these are wholesome thoughts, for they serve as checks and correctives for the welfare of the Christian life. And we surely can stand a good deal of improvement to become more worthy of this display of heavenly interest. For this interest calls forth a corresponding measure of heavenly occupation and devotion on the part of a people whose lives are marked out for the sphere "in the heavens."

Thus the psalmist declared, "The Lord taketh pleasure in his people." It is good that he did not say, "The Lord findeth pleasure in his people," for that would often be hard to apprehend, conscious as we are of weakness and limitation. Many of us can become very unpleasant at times, and saintliness often suffers serious decline. The psalmist is rather referring to a sovereign decision. For the Lord is not seeking something in His people that might perchance prove of pleasantness—for them He should seek a long while with many of us!—but rather He has chosen. He has elected to set His holy pleasure upon us in view of that cleansing and covering work performed on Calvary. We are called to live up to the established standard, and cause the whole circle of life to revolve about

that serious thought of being marked as "well pleasing unto Him."

MOSES DECLARED, "The Lord's portion is his people;" not "should be," but "is"—another mark of this sovereign choice. He is not waiting for our preparation unto fitness, but rather He has chosen us as the portion, and then called us to practically realize that choosing and demonstrate that realization by sanctified service and godly living.

These are Old Testament texts; but God's people in any age have always enjoyed this heavenly portion and this precious pleasure. If this was real to Moses and precious to the psalmist, how much more should the glory of it be impressed upon our hearts in this day of the full-orbed revelation of grace in Christ Jesus!

The Lord has secured His portion through suffering and anguish and death, and there is "the royal thread of heavenly scarlet" running through the heart of His expressed pleasure. The pilgrim pathway is illuminated by the contemplation of these thoughts, and as we enter more fully into them concerning our place in His heart, we shall realize more fully that blessing which marks out the present lot quite often as "days of heaven upon earth." For these are heavenly truths fitted for the praise and the worship of a possessed people whose sphere is wholly marked out "in the heavens."

THE SUGGESTION SATAN LIKED

Once upon a time Satan asked his helpers to propose ways and means of breaking up a revival meeting being held on the earth.

One said, "I would tell the people that there is no God, no devil, no heaven, no hell, and they should eat, drink, and be merry for tomorrow we die."

"You need not go," said Satan. "No one would believe you."

Another imp, shrewder, said, "Let me go and tell them that the Bible is a good book but that it is only *partially true*. I would tell them there is a God and a heaven, but no devil and no hell, and that no matter how they live they will be eternally happy."

But Satan said, "Only a minority would believe that."

Finally the shrewdest imp said, "I would tell them the Bible is all true and that they must make a choice between God and Satan, but there is no hurry."

"Go," said Satan. "You have the system."—*Christian Action*.

THE Blind Woman Saw and Cried for Joy

One of our Hebrew Christian representatives in Germany writes:

"Today we distributed the 15 parcels of food and the shipment of clothing among our needy brethren. May the Lord repay you and The Friends of Israel a million times for this wonderful help.

"You should have been here and seen the joy of our friends. They stood in amazement and some kept asking, 'Is all this for me?' Some of the things they had not seen for nine years.

"There was a blind Hebrew Christian woman among them who could not see the precious gifts with her eyes, so I named them one by one for her. So stirred was she that she could not say a word, but tears of joy and gratitude rolled down her cheeks. And then she asked me to write to you and thank you for the joy which you prepared for her and all the brethren."

This is part of the ministry of THE FRIENDS OF ISRAEL MISSIONARY AND RELIEF SOCIETY, INC., around the world, among God's distressed people, carrying joy and comfort, and making God's love in Christ Jesus real to the victims of cruelty, hatred, persecution and sin.

We invite your prayerful fellowship with us in this service of love among Hebrew Christians and Jewish people to the glory of our Lord.

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Our quarterly magazine, ISRAEL MY GLORY, a specially fine missionary magazine, sent on request.

Why Some Good People Don't Go to Heaven

[Continued from page 475]

Are Christians Any Better?

What are you going to do with a life whose record compels you to face an eternity which such a record must make inevitable?

"What are you Christians going to do?" you ask. "Are you any better than we? Could you bear it any better than others to have your record exposed?"

Absolutely no! Not a Christian of us could escape feelings of shame and horror if his record should be spread before men. Not one of us could endure it.

"Why, then," you ask, "do you set us forth in such a light, when you yourselves are in the same fix?"

We have exactly the same sort of sinful record as yours, and we were once in the same terrible predicament, and without hope, but *not any longer*. Something happened to us that has not yet happened to you, which puts an eternity of difference between us.

Once we were as blind as you concerning our condition. Many of us thought the same as you do, that we were as good as many Christians, and a lot better than some of them, and that we therefore had as good a chance of heaven as they.

We once believed that if we lived as good a life as we could, even God could ask no more of anyone; and that since He is a God of mercy, He certainly would not turn away those who honestly and sincerely tried to do their best.

Our creed could have been expressed in the pleasing but lying sentiment: "Who does the best his circumstances allow, does well, acts nobly; angels could do no more."

And trying to make ourselves believe we were honest and upright in the main, we reasoned that even though things that were not quite right did slip into our lives sometimes, yet the main current of our lives was not in that direction; and so our many good deeds would certainly far outweigh the few mistakes we made when our accounts came to be balanced.

When Light Began to Dawn

But one day we began to see our condition as it really was. It began to dawn on our sin-darkened minds that God does not measure our lives as either we or our neighbors and friends do. For man estimates the life by its outward appearance, and deeds by their effects, while God sees the life as it really is, and measures it by the motive behind it.

In other words, we saw that life is not at all a question of our *appearance* before man, but of our *character* before God. What does the judgment of men amount to when we must face the judgment of God?

It was when this great truth dawned upon us, and we began to see ourselves in such a light, that fear and trembling took hold of us at every thought of meeting God; and the hidden things of our lives began to stare us out of counte-

The Middle Cross!

HELEN E. ECKEL.

(SOLO)

GEORGE S. SCHULER

1. Three cross-es on Mt. Cal-v'ry stand, 'Tis mid-day, but the
2. The thief up-on the left did scoff, "If Thou art truly
3. The thief up-on the right did pray, "O Lord of life, re-

rit. a tempo

sun's grown dim;— God's Son up-on the mid-dle cross, A
Christ," he cried, "Comedown, Thyself and us to save." A-
mem - ber me." — "This day," the Sav-ior an-swered him, "In

thief up-on each side of Him.—
las, in a go - ny he died.— No long - er hangs He on the
Par - a-dise with Me thoult be."

cross, — That day has gone, long since gone by; Up -

on which cross would be your place If mal-e-fac-tors had to die?

3 CODA

die. — The Sav - ior, Je-sus, by His grace, — Came down from
heav'n to take your place — Up - on that mid-dle cross!

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Evangelism

News of Conferences and Campaigns

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Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.



EVANGELIST Tom Presnell, with Don Engram as song leader, reports on recent campaigns. Meetings were held Oct. 24-Nov. 7, in Moreland Avenue Baptist Church, Atlanta, Ga., where W. B. King is pastor. The meetings were well attended. Many came into the membership of the church as a result of the campaign, and a number reconsecrated themselves to the Lord. It was necessary to hold two baptismal services to accommodate those who were saved and wished to observe this ordinance. Nov. 14-28, the evangelist was in Pear Park Baptist Church, Grand Junction, Colo., Clifton McGlothlan, pastor. More than a score accepted Christ and many took a definite stand for complete separation and re-consecration. Nov. 30-Dec. 12, a campaign was held in Columbus Community Church, Grand Junction, Colo. Forty-three confessed Christ as Saviour, in addition to those who reconsecrated their lives anew to the Lord. Lawrence Onan is the pastor of this church.

Harry McCormick Lintz reports on his evangelistic endeavors for the past year. There were 2,301 professions of faith, 3,241 rededications, 1,222 restorations, 1,032 volunteers for life service as a result of his meetings. He also reports that 54 Bibles, 752 New Testaments, 1,826 Gospels of John, 2,337 booklets, and 205,000 tracts were distributed. Mr. Lintz recently closed a campaign in Clarendon Baptist Church, Arlington, Va. He writes that "this was the greatest single church revival that it was ever my privilege to lead." There were approximately 150 decisions, the majority coming upon confession of faith and for baptism. The church received at least one hundred new members as a result of the crusade. The church was filled to capacity each night and filled to overflowing on Sundays. Three auditoriums were needed to accommodate the crowds on the last Sunday. Mr. Lintz conducted fifteen campaigns last year, traveling 20,000 miles through twenty states, Canada and the District of Columbia.

Sixty-three churches in Toledo, Ohio, co-operated in a city-wide campaign with Evangelist Bob Wells, president of the International Association of Evangelicals. He was assisted by Forrest Schickedanz as song leader, and the Smitty Girls Quintet. These meetings were held in the Civic Auditorium, the only building of adequate size. The evangelist reports that God performed a miracle; the impossible was accomplished and obstacles were surmounted. This was said to be the

greatest city-wide campaign in Toledo since the Billy Sunday meetings thirty-eight years ago. Most of the pastors who co-operated had never worked in such a campaign, and many had never been in any kind of a revival effort. The beginning of this campaign was not auspicious, the congregation the first Sunday afternoon being less than five hundred. But God was there. The people caught the vision and the crowd doubled by Sunday evening. Night after night the attendance increased. The response to the evangelist's messages to Christians was immediate and earnest. There were more than one thousand dedications and rededications of life during the first week. Every time an invitation was given sinners responded to trust the Saviour. Whole families, elderly men and women, many young people, and a number of Catholics made profession of conversion. More than sixty young people yielded their lives for full-time Christian service on the closing night.

Edward VanderJagt conducted meetings Nov. 23-Dec. 5, in the First Baptist Church, Chalmers, Ind., where Chester Doden is pastor. There were conversions in the high school church and shop.

Wes Auger reports that the American Mission for Opening Closed Churches has opened several churches in New York state. Among these is the Church of the Open Bible, three miles north of Geneva, where William Sutfin is pastor. From Jan. 2-7, Wes Auger was with this church for a gracious meeting, resulting in ten conversions. The crowds grew until the church was filled. Jan. 9-16, Mr. Auger went to Indiantown Gap Gospel Center, near Jonestown, Pa., for a campaign. The pastor of this church is George Atkins. Several conversions are reported.

Last fall R. Courtney Smith was in a Bible conference at the Tabernacle Baptist Church, Memphis, Tenn., Stanley M. Lutz, pastor. From this engagement Mr. Smith went to the Baptist Church, Columbus, Miss., for a few nights of special ministry. Following these meetings the evangelist made a brief trip to Cuba, where he spent a time of ministry at the Mission to Orphans in Santa Clara. Here the work of the Holy Spirit was very marked, with deep conviction and confession of sin. Hearts that had been rebellious were revived. J. W. Montgomery, who works with these orphan children, says: "Our Cuban workers as well as missionaries remain grateful to the Lord for sending the evangelist. We were blessed by each message and especially by the theme of the believer's authority to rebuke the enemy of souls." The evangelist also spent three days ministering the Word at Los Pinos Bible School of the West Indies Mission, where there are more than one hundred students.

John Carrara was in special meetings Nov. 21-Dec. 5 with First Evangelical Congregational Church, Bethlehem, Pa., John Wasser, pastor. From this meeting

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Mr. Carrara then went to Bethany Covenant Church, Ripon, Calif., for a campaign Jan. 4-16. God richly blessed in both fields, and souls were saved and saints revived. According to Theo Nyquist, pastor of the church, this was one of the best campaigns they have experienced since he became pastor of the church. Mrs. Carrara conducted special meetings for boys and girls each afternoon of the second week, with a fine group in attendance each day. Several children confessed Christ, and portions of Scripture were memorized each day.

The Lord blessed the ministry of the Youth Gospel Crusade, under the direction of Richard W. Neale, during 1948: 99,402 miles traveled, 1,926 meetings held, with a total attendance of 240,547 and 3,568 conversions. Seven full-time missionaries have traveled throughout the Midwest, reaching young people with the gospel.

FUTURE ENGAGEMENTS

Wes Auger: Feb. 22-Mar. 6, Alliance Church, Osceola, Pa.; Mar. 13-20, Youth for Christ campaign, United Brethren Church, Royalton, Pa.; Apr. 2, Youth for Christ, Muskegon, Mich.; Apr. 3-17, First Baptist Church, Holland, Mich.; Apr. 9, Youth for Christ, Kalamazoo, Mich.; Apr. 16, Youth for Christ, Grand Rapids, Mich.; Apr. 24-May 8, Burholme Baptist Church, Philadelphia, Pa.

Marion Beene: Mar. 8-20, Billings, Okla.; Mar. 29-Apr. 10, Downtown Baptist Church, Oklahoma City, Okla.; Apr. 12-20, Belleville, Mich.

John Carrara: Mar. 1-3, Bible Baptist Church, Phoenix, Ariz.; Mar. 13-20, First Baptist Church, Wilcox, Ariz.; Mar. 21-27, First Baptist Church, Douglas, Ariz.; Apr. 3-17, First Baptist Church, Fergus Falls, Minn.; Apr. 19-May 1, Baptist Church, George, Iowa.

Dr. L. Sale Harrison: Feb. 27-Mar. 3, South Lima Baptist Church, Lima, Ohio; Mar. 6-9, Bellevue Ave. Baptist Church, Memphis, Tenn.; Mar. 14, 15, Bob Jones University, Greenville, S.C.; Mar. 20-27, Grace Baptist Church, Washington, D.C.; Mar. 29-Apr. 3, Evansville Rescue Mission, Evansville, Ind.; Apr. 4-7, Wheaton College, Wheaton, Ill.; Apr. 10-24, Ravenswood Baptist Church, Chicago, Ill.

Norman B. Harrison: Mar. 1-5, Conference with missionaries in Honduras Central America; Mar. 6-10, Conference with missionaries in El Salvador; Mar. 11-14, Inter-Missions Conference, Guatemala City; Mar. 15-18, Annual C. A. M. Conference, Guatemala City; Mar. 21-23, two Protestant seminars of Mexico City; Mar. 24-26, Conference with Mexican Indian Mission, Tamazunchale; Mar. 27, 28, churches of Mexico City; Apr. 3-17, pre-Easter services, First Brethren Church, Ingleside, Calif.

John J. Lanting: Feb. 22-Mar. 2, Victory Bible Center, Abilene, Texas; Mar. 3-5, Colorado City, Texas; Mar. 13-18, West Side Baptist Church, Enid, Okla.; Mar. 20-Apr. 10, Wichita Gospel Center, Wichita, Kan.; Apr. 24-29, Whitelake Gospel Center, Montague, Mich.

Robert E. McKinney: Mar. 1-13, Christian and Missionary Alliance Church, Des Moines, Iowa; Mar. 15-27, Christian and Missionary Alliance Church, Hibbing, Minn.; Mar. 28-Apr. 3, City Mission, Fargo, N.D.

Joseph S. Otteson: Mar. 29-Apr. 10, Bethlehem Covenant Church, Worcester, Mass.

Lester C. Place: Mar. 1-6, Bethany Baptist Church, Chicago, Ill.; Mar. 16-27, Community Bible Church, Oxford, Wis.; Mar. 29-Apr. 3, Dubuque Bible Church, Dubuque, Iowa; Apr. 10-17, Parshall Chapel, Parshall, Colo.; Apr. 19-24, Baptist Church, Albin, Wyo.; Apr. 26-May 1, Balsora Baptist Church, Arcadia, Neb.

Gaylord Smith: Mar. 20-27, Union Grove Baptist Church, Union Grove, Wis.

Edward VanderJagt: Apr. 5-17, Baptist Church, Cottage Hills, Ill.; May 17-29, Baptist Church, Alpine, Mich.

MOODY EXTENSION STAFF

James R. Calhoun: Feb. 23-Mar. 6, Allen Memorial Baptist Church, Candor, N.Y.; Mar. 8-13, Evangel Fellowship Tabernacle, Allentown, Pa.; Mar. 20-27, First Baptist Church, New Castle, Del.; Apr. 17-24, Southside Baptist Church, Elmira, N.Y.; Apr. 26-May 8, Amity Methodist Church, Steiner-ville, Ohio.

Elton W. Crowell: Mar. 20-27, Pleasant Hill Presbyterian Church, Rossville, Ind.; Apr. 3-17, First Baptist Church, Hastings, Mich.; Apr. 20-29, Church of the Open Door, Grand Rapids, Mich.

Michael A. Guido: Feb. 27-Mar. 6, First Baptist Church, Grundy Center, Iowa; Apr. 3-17, Evangelical United Brethren Church, Winfield, Kan.; Apr. 24-May 8, Central Evangelical United Brethren Church, Hutchinson, Kan.

Robert J. Kees: Mar. 13-20, First Baptist Church

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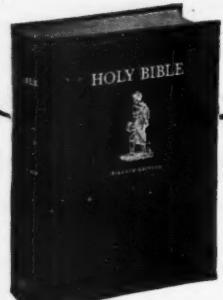
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of Lemay, St. Louis, Mo.; Apr. 10-17, First Baptist Church, Flat River, Mo.
Raymond O. Nelson: Feb. 27-Mar. 13, Evangelical Mennonite Church, Archbold, Ohio; Mar. 22-Apr. 3, Second Evangelical United Brethren Church, Portsmouth, Ohio; Apr. 5-17, Glenwood Evangelical United Brethren Church, Erie, Pa.; Apr. 20-May 1, Mission Covenant Church, Bradford, Pa.
A. H. Stewart: Apr. 3-10, Ridgewood Baptist Church, Joliet, Ill.

Bible Conference

Prophetic Bible Conference: Mar. 20-27, Moody Institute of Science, West Los Angeles, Calif.

Golden Nuggets

for Bible Students

By KENNETH WUEST

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VI

WORD PICTURES IN PHILIPPIANS

SERVANTS (*δοῦλος—doulos*) 1:1: *one born into slavery.* We were born as bondslaves of Satan, but now are born bondslaves of Christ. *One bound to his master in bands which only death can break.* We were at one time bound to Satan in bands which only death could break. It was our death with Christ on the cross which broke our union with Satan. Since Christ never dies again, and He is our life, we will never be severed from Christ. *One whose will is swallowed up in the will of another.* Once our wills were swallowed up in the will of Satan, now our wills are swallowed up in the sweet will of God. *One who serves another to the disregard of his own interests.* We served Satan that way before we were saved. Now we are called on to live lives of sacrificial service in Jesus' name.

"Saints" (*ἅγιος—hagios*). The verb is (*ἅγιάσω—hagiazō*), "to set apart for God." The noun therefore means, "one set apart for God." God sets the believer apart for Himself, consecrates him. A saint is one consecrated by God for Himself and His service. The word in pagan Greek meant to set apart a building or a person from secular to religious purposes. Thus, a Christian is a distinctively religious person. His whole life should revolve about God and His work. The word has in it the idea of separation, which teaches us that the saint should live a separated life.

"Grace" (*χάρις—charis*) (1:2). In the ethical terminology of the pagan Greek schools, this word implied ever a favor freely done, without claim or expectation of reward. Aristotle, defining *χάρις*, lays the whole stress on this very point, that it is conferred freely, with no expectation of return, and finding its only motive in the bounty and free-heartedness of the giver. The word was used to describe an act which was beyond the ordinary course of what might be expected, and was therefore commendable.

Of course, in pagan Greece this favor was always done by one Greek to his friend, never to an enemy. When *χάρις* was taken into the New Testament, it

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took an infinite leap forward, for it then referred to a favor done by God to one who hates Him, to one who not only does not deserve mercy, but the opposite, punishment; and this, out of the spontaneous generosity of His heart, without claim or expectation of return. Grace has no strings tied to it.

How wonderfully *xápos* describes what took place at the cross. There God the Son died a willing sacrifice to atone for man's sin, an act which was beyond the ordinary course of what might be expected and was therefore commendable. All the human race could expect was condign punishment for its sin. Instead, it is offered mercy, full and free.

"Peace" (*εἰρήνη*—*eirēnē*): that which is bound together again after having been separated. Sin separated the individual from God. Christ through the blood of His cross made peace, that is, bound together again the believing sinner with God.

Selling for Christ

[Continued from page 481]

alone. Before I began to work, I prayed that He might direct my judgment. With His help I was able to discover the difficulties in most ailing flocks and treat them accordingly.

Some two years or more ago I began to realize I was losing a wonderful opportunity for witnessing by praying silently. And so, just before we vaccinated, I began telling the customer that I made a practice of having a word of prayer, asking the Lord for wisdom and direction in caring for his flock.

There is a twofold purpose in speaking aloud. In the first place, it shows the customer just where I stand, and often leads to a friendly discussion that becomes a means of giving further testimony. The courtesy and respect the unsaved show, when I make a diplomatic but forthright stand, has been a continuous source of surprise to me. I have yet to be refused when I ask if they object.

But one of the real joys has been almost totally unexpected. When I pray I often find that the customer is of like mind, that he loves the Lord and is eager for Christian fellowship. Some of the finest friends I have, are those I've made in the course of my work when we both discovered that the other knew Christ as his Saviour.

It is possible to serve the Lord in all kinds of occupations, but through my years of experience I've come to the conclusion that few hold the opportunities for personal work that salesmanship does. The salesman meets an endless procession of people from all walks of life. He has the chance to talk with them, to gain their confidence and, if he has tact and understanding, he has a real opportunity to show many the way of salvation.

If you enjoy meeting and talking with people, if you like to face the challenges of salesmanship and haven't been definitely and unmistakably called into the ministry or an allied profession, by all means examine yourself prayerfully. It might be that the Lord is calling you into selling for Him.

March, 1949

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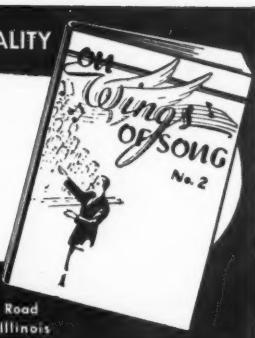
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Harold R. Cook, Editor

Operation K.K.K.

By HORACE BANNER



A Caiapo Indian (Brazil)
Students from the Caiapo boys' school

THE Xingu River, where explorer Fawcett disappeared in the 20's and the missionary Three Freds in the 30's, is still the haunt of Indian tribes just as wild and primitive as they were when Columbus discovered their world.

Following on the trail of the martyred missionaries, some of us managed to plant a mission station near where they were clubbed to death and their bodies left to the vultures.

But in spite of hopes, prayers and plans to somehow reach every tribe on the Xingu for the Lord Jesus, we were

disappointed. The war brought all kinds of permanent restrictions on the activities of foreigners.

However, the river was never evacuated, and last year a young Brazilian couple from our Altamira church were able to join the staff of the government Indian Protection Service as teachers and stay in the region.

Chief among the unreached is a wild tribe we have known of, prayed for and vainly sought to contact for ten years. It has been our Operation K.K.K., since the savages are known to other Indians as *Kuben-kran-ken*, the Men with Shaved Heads. The nearest we ever came to meeting them was one night when they came within shouting distance of our mission station, but only to kill and plunder under our very eyes.

However, during a five months' expedition this summer, we have at last made our first friendly contact, and that through a very remarkable chain of circumstances.

Eight years ago, we gave shelter to a poor Indian after the rest of his party had been shot down in an ambush laid by suspicious Brazilians. After some time in our care, he disappeared and managed to rejoin the rest of his people. For years he has been telling his story around forest campfires. All the killings have been avenged, incidentally, on innocent folks working the forest rubber trails. The friendly missionaries came in for more generous treatment.

While the writer was on furlough in 1947, some K.K.K. raiders attacked a rubber camp where some of our tame Kayapo [Caiapo] Indians were working alongside Brazilians. The latter were all killed. The Indians managed to get away, with the exception of an old schoolboy of ours named Toot. He came to no harm, since his captors found him good company with his many tales of the outside world. He was soon telling about the missionaries and teaching them all the hymns he knew, since they love singing. They would ask, "Why does not MeBam (God) come down to earth again so that we can see and hear?" They have no word for "believe."

In that very same Indian village was

the fellow we had protected years before! Of course he confirmed all that Toot said. The result was that the K.K.K. made a visit to our "tame" Indians to see things for themselves. But the missionaries were on furlough.

This year, when we were able to revisit the Kayapo, several of our former schoolboys volunteered to go into the forest to search out the wild tribesmen, to tell of our arrival and of our keenness to meet them. They were away a long time, and we began to fear for their safety, but in the second month they returned with a crowd of K.K.K.

It was a wonderful experience for us to watch those naked killers troop into the village. Painted black from head to foot, they wore no feathers. K.K.K. proved to be a misnomer, since their heads were not shaved but only their crowns. The men's faces were half hidden behind round wooden discs slit into the flesh of their lower lips. Neither noses nor mouths could be seen from the front, but only eyes, which peeped over the rims of the discs. They could eat and speak without visible facial movement; the discs screened all.

One of the first things they heard from us was some gramophone recordings in their own language. These we made while on furlough. Most impressive was a recording of the Ten Commandments, followed by a straight confession of badness, then a prayer for forgiveness and grace to go straight. We soon had them singing, too. It was queer to watch those lip-discs tremble, then rumble as they rolled into action.

It was interesting to watch the effect of the reading of a small book of Scripture translations we had just completed. The K.K.K. had no idea of reading, and their eyes gleamed with wonder as we read the same passages over and over again and they heard exactly the same words each time.

Meanwhile we had been trying to encourage our two Brazilian friends in the work. We found them very discouraged before the problems of language, isolation, dirt, discomfort and the limitations of their being government employees. After a few early meetings in Portuguese, which the Indians did not seem to appreciate, they had given up organized work as hopeless.

One night we invited the young woman to give the message in Portuguese, while the missionary passed it on in Kayapo. After her opening sentences he had to give up. The speaker was a Bible school

[Continued on page 497]

News Report

China. What will the missionaries do if the Communists get control of all China? With ever greater frequency this question is being asked of missions and missionaries to that great Asiatic country. And the missions are not unaware that they may have to face such a situation in the near future. Serious consideration has been given to the problem, and in some cases a fairly definite policy has been adopted or recommended. Wisely, the final decision has been left by most missions to their representatives actually on the field, who are in a better position to judge than even the best-informed executives at home.

Up to the present writing only a few missionaries have been included in the great number of civilians evacuated from China. The Foreign Missions Conference of North America reports that of 1,758 Christian workers and missionaries from sixteen Protestant groups, who represent the bulk of Protestant mission work in the land, only 137 have withdrawn. A high percentage of these are said to be wives of missionaries with small children and missionaries scheduled for retirement. As many as 115 missionaries, including 10 single women, are reported to be still in Communist controlled or immediately threatened areas, the largest numbers being about 50 from the China Inland Mission and 20 from the Congregational-Christian Mission. At least six missions have actually increased their missionary personnel since the launching of the Communist offensive.

With few exceptions the missions are encouraging their missionaries to stay on the field regardless of the political outcome, so long as there is any possibility of continuing the work. A number of mission executives and missionaries met in Chicago on January 7, at the invitation of the Evangelical Foreign Missions Association, and after conference went on record as urging the following procedure:

1. That missionaries be encouraged to remain at their posts, taking into consideration always the leading of God, the best interests of the Church in China, and the freedom to continue effective work.

2. That missionaries no longer able to occupy their fields be placed, if possible, in areas of China not directly affected by the civil war. Mission boards desiring to place evacuated missionaries in other mission areas in open sections of China should be careful to observe comity agreements with missions concerned, and also take full financial responsibility for cost of housing and settling the new missionary.

3. That missionaries who are unable to find new fields of work in China be encouraged to enter work, at least temporarily, in other nearby mission fields.

4. That newly appointed missionaries and candidates for China be encouraged to continue preparation for service there; and that those who are ready to sail should proceed to the field as soon as facilities are available and an open field of service is assured.

5. That the home constituency be



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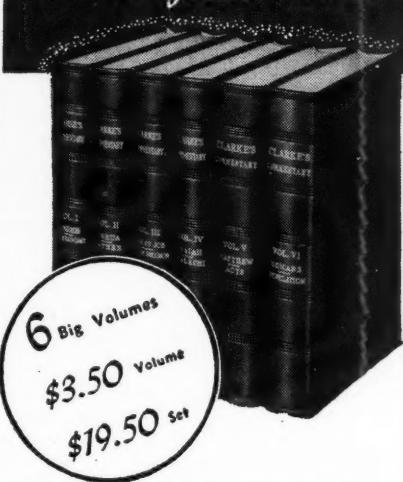
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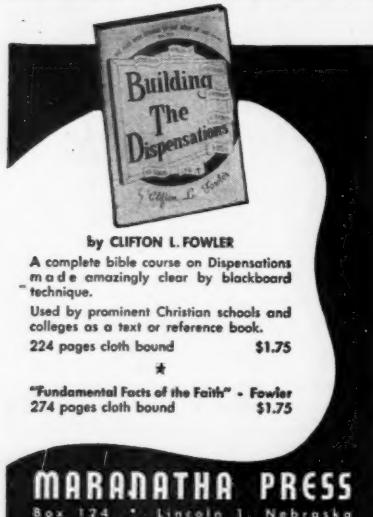
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urged to continue their prayers and financial support for the entire China work.

Foreign missionaries have feared in some cases that their continued presence in areas conquered by the Communists might prove an embarrassment to the Chinese Christians. However, a statement issued by leading Chinese Christians urging the missionaries not to leave China has helped to dispel this fear.

In this country the China Inland Mission has announced a revamping of its magazine for juniors and intermediates, *Young China*. Ivan Allbutt, the capable editor of *China's Millions*, will now have charge of editing *Young China*, which will appear monthly, except July and August, instead of bimonthly, with no increase in price. Printed in two colors, the paper is attractive, well illustrated, and easy to read, with a real missionary message for the young people.

Okinawa. Missionaries have not yet returned to Okinawa, but the church here has been growing. Before the war there were 18 Baptist and Methodist congregations on the islands, with a total membership of 800. The war destroyed 94 per cent of the church buildings, besides the suffering it brought to the people. Yet recent reports state that there are now 40 congregations with 2,300 baptized members under the care of 25 pastors. There are also four Bible groups, which will probably develop into regular congregations, and 3,300 people interested in joining the church.

Philippines. There is a pathetic appeal in the following note from the *Christian Chronicle* of the Culion Leper Colony church:

"We were happy to hear from him [Dr. W. H. Wade] that it is now forbidden to use the word 'leprosy' or 'leper.' 'Hansen' [Hansen's disease] is now the word used for leprosy and 'Hansen sufferer' for leper. It is now known that modern leprosy is not the leprosy found in Leviticus of the Bible. We do hope that the words 'leprosy' and 'leper' be taken out from our dictionary. *In most cases we Hansen sufferers suffer most in the stigma that is attached to our names.* We praise the Lord in the recent advance of medical science."

India. "The missionary outlook for India is brighter than ever before." So says David H. Johnson, general director of the Scandinavian Alliance Mission,

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who has just been in India visiting the fields of his mission. India seems to be facing a new day of missionary endeavor. The people are now more receptive and willing to listen to the gospel. Large open-air meetings can be held with sustained interest, and without antagonistic disturbances.

When the British withdrew, many feared it was the beginning of the end for Christian missions in India; but such fears were without foundation. Quite the contrary has come to pass. The outlook is bright. The framers of the new constitution for India have now agreed on fundamental principles of religious liberty, which seem to give assurance that India's doors will be kept open to Christian missionaries and their message.

Although India is now primarily a Hindu dominion, Christianity is making itself felt in many circles. For examples, the private secretary to the Prime Minister, two cabinet members, and the governor of Bombay Presidency are all known to be Christians.

Let us pray for the visitation of the Holy Spirit. May a real spiritual awakening come to India's millions.

As to Pakistan, the situation is not so bright. There are indications of efforts being put forth to make it a land of Moslem faith only. Let us be much in prayer that the Lord's work may continue unhampered.

Operation K.K.K.

[Continued from page 494]

graduate, and her theme was the book of Job, its date and authorship, the patriarch's integrity and family priesthood! As we sat and heard it out, we realized that our problem is not just to get Brazilian Christians into the work, but to get them equipped mentally and spiritually to meet the Indians' need.

Worthy of mention is the fact that the Indian we befriended back in 1940 was among the visitors. One morning he came along for a chat about old times. He had two teeth to extract . . . and could we arrange a few beads for his colleagues, as we had once done for him? We found it far easier to pull the teeth than to explain the lack of beads.

"Beads are hard to come by," I began. "They used to come from a country with a long name (Czechoslovakia), but owing to the war that peaceful industry stopped." But our hearer was looking puzzled. He had never heard of the war! His idea of warfare was an occasion when, for a few hectic minutes, men try to kill each other with clubs, arrows and wooden lances—a rather glorious business for the big fellow unless, of course, the other side possesses firearms.

Were the missionary the advocate of a western civilization, far better stay at home among his own folks than to bring his own chaotic way of life to a crowd of primitive folks like the K.K.K.

But the true missionary's marching orders come from Olivet and not from Moscow, New York or London. "Go ye into all the world and preach the gospel." And so the gospel is being preached to still another of Brazil's wild Indian tribes. To one who has been actively engaged in Indian evangelization for nearly twenty years, these contacts with the K.K.K. are in strange contrast to the perilous first meetings with other tribes.

No flesh can glory in the Lord's presence, since very literally we had nothing to offer them but the gospel. No elaborate mission compound, no provision for medical service, not so much as a hunting rifle or a boat other than the R.A.F. dinghy we carry in our camping kit. Two lone missionaries are responsible for the whole lower reaches of the river, a distance of some five hundred miles.

What an opportunity for the Lord to work!

We were very reluctant to leave the Indians, but the rest of the river called. To return to our Altamira base we purchased a small canoe and paddled it downstream for a whole month. In this way we reached a score of riverside communities with the gospel. We were relieved when a trader's motorboat appeared in time to take us through the perilous rapids which still separated us from our destination.

We shall appreciate all the prayer help we can get for the K.K.K., the gospel gramophone recordings and Scripture translations left behind with those Brazilian teachers, and that the Lord will keep the way open for our next meeting.

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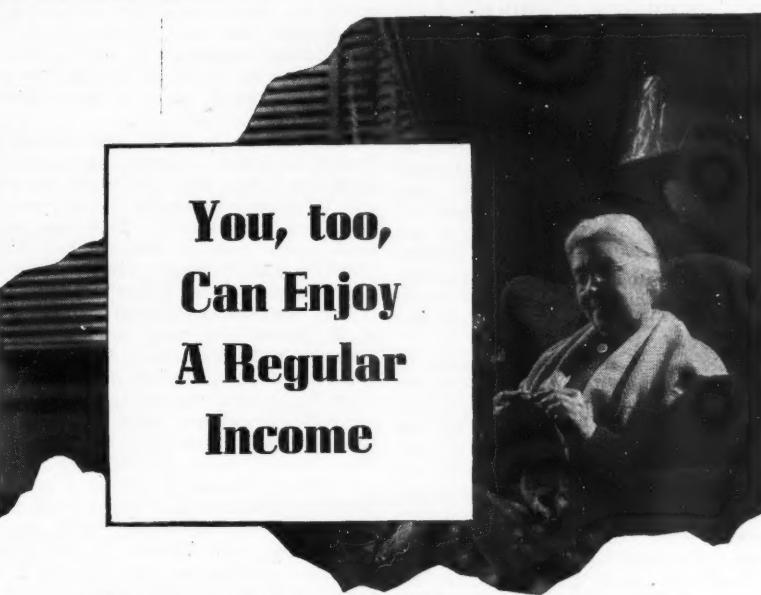
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Questions

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CHRIST'S EXAMPLE

What was the Lord Jesus trying to show His disciples when He washed their feet, as told in John 13? Should Christians do this today, or was it done under the law?—B. B., David, Ky.

The washing of the disciples' feet by the Lord Jesus was a wonderful example of humility on the part of Him who shared God's glory with Him before the world was (John 17:5); of whom it was said, "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped" (Phil. 2:6, R.V.); and in whom dwelt all the fullness of God (Col. 1:19).

There is also spiritual significance in the act, which must be understood in the light of the entire passage. The Lord Jesus was also teaching by this act the spirit of self-sacrifice and love, as opposed to the spirit of self-seeking and pride in the apostles, some of whom had been quarreling about prestige and pre-ferment even while the Lord Jesus was facing the cross.

Peter's refusal at first to have his feet washed, served only to emphasize the pride of his impulsive self-will. The words of the Lord in verse 10 indicate that since the apostles (with the exception of Judas) were already clean, the footwashing also symbolized the need of cleansing from the defilements of the way which may be gathered through this life. It emphasizes our need of constant cleansing and renewing.

As for the continuance of this practice today, there are devout Christian people who regard it as binding as a church ordinance, although such are comparatively few. But the church as a whole through the centuries has regarded it simply as a lesson. Its significance as an act of great humility, as well as of cleansing, lies in the fact that it was the common custom in Oriental lands and was performed by slaves and menials. In this sense it was certainly not like the Lord's Supper and baptism, which are universal and enduring.

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THE TERAPHIM

What sort of idols are the "teraphim," mentioned in the book of Judges (17:5, etc.) and also in the book of Hosea (3:4)?—H. S., Chicago, Ill.

Besides the six times in the book of Judges and once in the book of Hosea

where the word "teraphim" appears in the English, the word also occurs elsewhere, once translated idol, once as idolatry, and seven times as images. These latter, particularly, serve to make clear their usage.

They appear to have been life-size images, no doubt resembling the human form (see 1 Sam. 19:13, 16, where one of the teraphim was used to represent David and deceive Saul). They were no mere coarse form of idolatry, but "an unlawful and forbidden means of attempting to know the future" (Pusey).

They are first mentioned in Genesis 31:19, where the word is translated "images" in the King James Version. The explanation of a Jewish commentator (Abn Ezra) that "Rachel stole them in order that her father might not discover the direction of their flight by means of these oracles," seems quite likely.

So also in Hosea 3:4, where it is remarkably predicted that Israel would be "many days" without a king, prince, sacrifice, image, and without an ephod and without teraphim, the teraphim are included to emphasize the thought of lack of guidance and counsel; not that they were lawful (just the opposite), but they were used in Israel. The thought of guidance, or their use as an oracle, is clearly stated in Ezekiel 21:21, and is still further borne out by the use of the word which even as meaning to "pray" or "ravin" has the root significance of inquire or search out.

It is clearly a man-made and heathen substitute, especially as used during the period of the judges, when the priesthood was not definitely established in the land in all of its functions—a substitute for the Urim and Thummim of the high priest. It was therefore illegal, and was severely condemned as comparable to witchcraft or divination, and rebellion or stubbornness (1 Sam. 15:23).

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TITHES AND TAXES

Was not the tithe in the Old Testament used also for expenses of government, and if so, in view of the heavy taxation in these days, especially income tax, should not a portion of a tithe go for such taxes? Someone recently stated this as his opinion.—G. S., Chicago, Ill.

The matter of tithes in the Old Testament is involved in some measure of obscurity. But this much at least is cer-

tain, that one complete tithe went *solely* and *only* to the Levites and priests. This could be only for the temple service, and was therefore a purely spiritual offering. No governmental function was included in the duties of Levite and priest. Theirs was a purely spiritual ministry, which was to include the teaching of the law. The law of this tithe is laid down in Numbers 18:21-32, especially verse 24.

This was not the only tithe the children of Israel paid. Any obscurity with regard to other tithes paid was harmonized in ancient Jewish practice by considering them as three different tithes, which were called the first tithe, the second tithe, and the poor or third tithe.

The first tithe went solely to the Levites and priests. The second tithe was consumed in Jerusalem as a feast to the Lord by both the persons presenting it and by the Levites (Deut. 14:26). This was taken off after the first tithe to the Levites, and in the third year it was to be given *entirely* to the Levites and to the poor. According to the Jewish historian Josephus, who lived in the first century A.D., the poor tithe was really a third tithe (Book 4, Chapter 8, Section 22), which probably was the custom in his day, and he interprets Moses as teaching: "Besides those two tithes, which I have already said you are to pay every year, the one for the Levites, the other for the festivals, you are to bring every third year a third tithe to be distributed to those that want . . ."

In a primitive society there could have been little or no governmental expense, even in case of war. It was only when the children of Israel in their folly and self-will demanded a king that governmental burden became heavy, and even then it was met by levies made by an absolute monarch and probably did not at all affect the tithes. Even in Roman times, in spite of heavy taxation it is quite likely that most sought to pay these tithes if at all possible.

THE SIN OF ONAN

Is Genesis 38 to be taken as a condemnation of birth control?—B. R. D., Washington, D. C.

The sin of Onan in this chapter has nothing whatever to do with birth control. It was an offense against the levirate law of marriage, by which the brother of a dead husband was required to marry the widow and "raise up seed" (v. 9) to the dead brother.

The purpose of this law (here seen to be established long before it was confirmed to Israel, Deut. 25:5,6) was first, to prevent the extinction of a family name, so important a matter in those days. A more important purpose perhaps was, in its social implications, to prevent the accumulating of property or landed estates in the hands of individuals, as, according to Ellicott, the first-born son of such a marriage continued the name and inherited the estate of his deceased uncle, while the second-born son represented his own father in this way. The Mosaic law simply continued this custom with certain modifications.

The motive of Onan must have been selfish and greedy, since his action was

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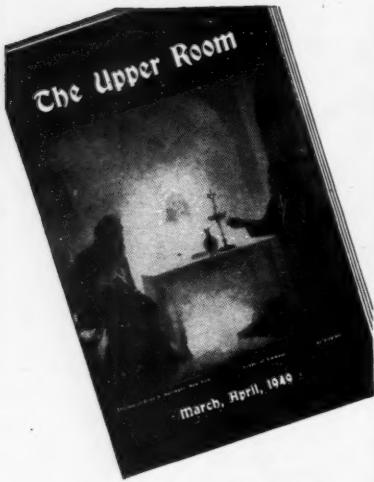
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"evil in the sight of the Lord." Probably he wanted to do the very thing the law was designed to prevent, that is, to obtain the properties and rights of his brother in his own name, and the power and prestige which they could bring. This was a sure way to corrupt a social order and to bring about the many evils in society from which it has long suffered.

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IS JESUS GOD?

I have recently seen a book advertised in MOODY MONTHLY with the above title. This is a new idea to me. I have always thought of Jesus as God's Son; God the Father, Jesus the Son. Will you kindly explain this to me.—J.L.W., Chicago, Ill.

Of course Jesus Christ is God. It is really impossible to think otherwise of the One who is not only the object of our faith, but of our worship and adoration. And God alone is to be worshiped and adored. In contrast with all other religions, "the fundamentals and ultimate idea and fact of Christianity is the person of Christ." Without the deity of Christ, that is, Christ as God, the keenest minds in history, even outside the church, acknowledge that "Christianity would have vanished like a dream." It is this in which Christianity is unique and *incomparable* with regard to other religions. Only a Christ who is Deity, who is God, can account for this.

It would take more space than the limit these columns afford even to enumerate the passages in the New Testament which plainly state this great fact of our faith. In the light of these statements and of the person of Christ Himself we clearly see in many Old Testament passages the deity of the Messiah of God they predict. This deity can be seen even in these passages themselves, apart from their fulfillment in Him and the testimony of the New Testament.

Only on the basis of the deity of Christ can our redemption stand. No mere or ordinary man can redeem another (Ps. 49:8), for "there is none righteous, no, not one" (Rom. 3:10; Ps. 14:1-3; Eccles. 7:20), and "all have sinned, and come short of the glory of God" (Rom. 3:23). Only one without sin Himself, having perfectly kept all God's law, according to His holy requirement (Deut. 6:24, 25; 27:26), could be our representative in this respect, and only a *perfect* sacrifice could be offered for our sins. Such a perfect one could be only God. All this is fully, clearly and repeatedly stated of Jesus Christ.

To contrast God the Father and Jesus the Son is a subtle and erroneous distinction. It is true that the Lord Jesus is spoken of as the Son, but that is the best that human language and concept can afford in order to explain the relationship. As the Son He is the image, the *substance*, the expression, the manifestation of God, presenting Him fully and truly to mankind as no other creature possibly could. The mysterious relationship within the Godhead consists rather of God the Father, God the Son, and God the Holy Spirit, each God and all together God.

Christ became man, being born of the virgin by the Holy Spirit, and not *through* a man. He was pre-existent, of whom it is said, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

Only Deity can serve to explain His marvelous person and power and work. If He is not God, there is no salvation, and those who cannot or will not believe that Jesus is God are still in their sins. Only a book could adequately set forth such a vital subject and such a crucial one for our days.

+ + + BREAD OR WINE

I read in a Catholic paper, *The Register*, a defense of their practice of giving only the bread in communion, based on I Corinthians 11:27. It is stated that this verse should read, "Whosoever shall eat this bread or drink this cup of the Lord unworthily," etc., instead of "and drink . . ." as it appears in our King James Version.—Mrs. A.P., Chicago, Ill.

It is true that the Greek text should be translated "or," and it is so written in the Revised Version of the Bible. But it certainly does *not* mean that some partook of one element and some of another, but that if any partook of either bread or wine unworthily he was guilty of all, just as James states that whosoever may keep the whole law and yet stumble or offend in one commandment or point is guilty of breaking the whole law (2:10).

Even if it could be shown that in those days believers communed only with one element, then at least it was either one or the other and could not justify the Roman practice of withholding the wine from the laity. But verse 26 shows without doubt that both bread and wine were partaken of by *all*: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." There is no doubt about the "and" in this verse, and the words are quoted by Paul as the words of the Lord Jesus Himself. In verse 28 the word "and" is so used again. If "or" could mean only one kind in verse 27, then "and" in verses 26 and 28 must mean both. The "or" should certainly be interpreted in the light of the "and" in *many* other verses.

The Roman Catholic doctrine arises out of its peculiar conception of the Lord's Supper as a "sacrifice" for sin. Hence the most important part is that *consecration* of the elements by which in their view it becomes a sacrifice, and their elevation in a procession. The distribution to the people and their communion are only secondary, in which case it is not important to the celebration that the people be denied the wine, especially as the whole of Christ is said to be in each of the elements.

This is totally opposed to the true scriptural teaching and practice, which is that the *primary* and important *act* (not *consecration*) is the partaking by *all* of both bread and wine.

The withholding of the wine from the laity is an assumption of privilege and authority totally unwarranted by any precept or practice of the early Church and for centuries after. The Scriptures

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both in letter and spirit are totally opposed to and condemnatory of such attitude and practice. It is contrary to both the spirit and command of the Lord Jesus (John 13:1-17), who alone is Lord.



Villain in the Kingdom

[Continued from page 485]

of heavenly vision, agonizing prayer, personal sacrifice, and high courage. The unprofitability of numerous Christians may be explained by their reluctance to approach these hard markets.

No follower of Christ is a profitable servant if he does not give himself to the task of winning souls. "Follow me, and I will make you fishers of men," promised Jesus. All Christians may well check their profitability to Christ by the soul-winning test. Do your talents aid in winning souls? If not, you are dreadfully unprofitable.

Logic demands that because Christ left heaven's throne to redeem all men, yet millions of souls are headed for vast eternities of torment, His first interest is for their salvation. Since the high-pressure forces of sin are causing their neglect of salvation, Christ will naturally use every force at His disposal to win them from hell to heaven. It is not difficult to see that any talent which is consecrated to Christ's glory will, for this present earthly sphere of service, be used by Him to save souls.

If these things be true, they present to each servant of Christ a challenge with the echo of eternity ringing in it. True love for Christ and passion for souls will not quibble about lack of talents. The appalling emergency of this hour of the kingdom will cause us to storm the gates of hell with every talent of power we have. If Christ gave us just a single talent, it is because He knows that we can perform what He desires of us with that talent. He will judge or reward us according to the loyalty and diligence with which we invest it.

Fritz Kreisler, famed violinist, heard of a Guarnerius violin in the possession of a collector. Kreisler keenly desired this violin, but the owner did not wish to sell it because of its sentimental value. Finally he took the instrument from its glass case and invited Kreisler to play it. Kreisler said, "I played as one condemned to death would have played to obtain his freedom." The collector, deeply moved, listened in rapture. As Kreisler started to hand it back to him, he exclaimed, "I have no right to keep it when you can give it life. Go out into the world and take it with you and make it heard!"

When we see lost souls brought to Christ and taste of His happiness through the investment of our talents, we will invest them with greater diligence. May God give grace to the lowliest servant to stop fingering the corners of his napkin and unveil his talent. May no outer darkness ever rejoice over his unprofitability to his Master, Christ. Until we meet on heaven's streets the souls in whom we have invested our talents, may we passionately pray, "I have no right to keep my talent when Thou canst give it life. Take it, Christ, and make it heard!"

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The Dangers in Some of Our Present-Day Sunday School Lessons

[Continued from page 483]

of the basic fact of sin and its eternal consequences, and of the necessity for the atoning sacrifice of the Lord Jesus Christ as the penalty required by a God of justice as well as of love, that men might not perish but have eternal life (Mark 10:45; Rom. 5:8; 6:23; Gal. 3:13; Eph. 1:7). And the sad feature about it all is the fact that so many young people in the Bible schools of a supposedly evangelical denomination are asked to accept this "idea" as the truth when it is so far from it.

Satan does not really exist and that the supposed person of Satan is no more than an evil principle, or influence, which is in man and in the world. This conception is proved to be wrong by the fact that there is the same abundant evidence that Satan is a person as there is that Christ is a person. The Scriptures, which alone are authoritative on these matters, treat one to be a person as much as the other; and if the personality of Christ is to be accepted on the testimony of the Bible, the personality of Satan must also be accepted on the same testimony."

And William Evans says: "Such offices as those ascribed to Satan in the Scriptures require an officer; such a work manifests a worker; such power implies an agent; such thought proves a thinker; such designs are from a personality."

It should be very evident to even the casual reader of the Scriptures and of the explanation of the temptation of Jesus given by this lesson expositor, that if the whole thing were subjective, and not objective as the Bible accounts of it plainly teach, then Jesus must have had in His heart two principles, the one good and the other evil, at war with each other. What a positive denial this is of the absolute sinlessness of Jesus, and of the perfection of His divine nature (John 8:46; II Cor. 5:21; I Pet. 1:18, 19; I John 3:5).

As to the caricature of the devil with his horns and his forked tail, it may be said that the whole picture is imaginary. There is no basis for it whatever in the Bible. It is quite likely his own invention to make light of the fact of his reality and rascality. Nothing must give the devil greater pleasure and satisfaction than the belief (UNbelief) that there is no such person, unless it is to have someone who professes to be a teacher of the Word of God publish this lie, especially to the young people in our Bible schools. What great delight, therefore, must be his in these days of increasing apostasy may be inferred from the fact that men with "ideas" such as we are considering, are assigned the task of preparing so much of the present-day Bible school literature, which bears the stamp of him who "abode not in the truth, because there is no truth in him."

T HE MIGHTY WORKS OF JESUS."

Under this lesson title the writer gives us his "idea" of what occurred when Jesus stilled the tempest on the Sea of Galilee and later healed the two Gadarene demoniacs. His explanation of the former is in answer to the question, "What happened on the sea?" He says: "It may have been that the storm simply subsided at that time. Storms come and go quickly on Galilee. But I have an idea something more profound took place. Jesus had an enormous power over the spirits of men. . . . The power of nature looks different according to the spirit within a man. I have an idea that when Jesus awoke and spoke with His magnetic voice, vibrant as always with a sense of the power of the spirit over the material world, the spirits of the disciples responded with such a wave of courage

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that it seemed to them that the storm was instantly quieter, even if the wind velocity might have shown no change on a wind velocity indicator.

"Always remember that in a miracle like this one, you are dealing not alone with wind and wave, but with the human spirit. You know how terrible even little things can look when you are afraid. You know what great difficulties you can overcome when your heart is full of courage. And you know, right out of your own experience, there are few greater miracles than the change of fright into fearlessness." (Notice that the expression, "I have an idea," is used twice in the above.)

Then comes the question, "What happened at the tombs?" The answer given is: "Take out the devils as an explanation and this miracle comes into pretty clear focus. The pigs may have been stampeded either by the wild lunatic or the unaccustomed number of people in the vicinity. It was the lunatic who felt the power of Jesus. . . . To the disturbed spirit of the poor demoniac it came with healing force. We can say today that the power of God, through religion, is able over and over again to restore crippled spirits to health. Men whose powers have been shattered by failure to withstand shock or unwillingness to face reality have been made whole by the power of God. Often now we can use this power with some slight understanding of the rules that people in general certainly didn't have then. But what we know is still very little, and the event is still a miracle. It's a miracle that is open to every one of us."

So much might be said in answer to such blasphemous infidelity as the above that it is hard to know just what needs most to be said. In the first place, it is a perversion of the simple facts so plainly stated in the divine record, and is therefore a denial of the truth of God's Word, which may likewise be said of every "idea" considered in this article.

Then, as a necessary accompaniment, it is a discrediting of the supernatural element in the ministry of our Lord, and the reducing of all His wondrous works to the level of the merely natural, which is the persistent practice of modern religious liberals.

There is also the rejection of the truth as to the personality of evil spirits, which we would expect to follow the denial of the personality of the devil himself, and the reducing of those evil personalities of the spirit world to nothing more than the "crippled spirits" of men afflicted with some physical or mental illness.

And, to climax it all, we are told that this miracle that Christ performed when He delivered the Gaderene demoniacs is one that we can do ourselves; "it's a miracle that is open to every one of us." What a stab that is at the uniqueness of the person and work of the Son of God. And what a crime is committed against the young people in the Bible schools that are given this kind of teaching with the assurance that it is the deliverance of the "most advanced scholarship" of the present day.

Is Jesus God or only "like" God?

After all the "ideas" we have considered it is not surprising that the writer

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has his own "idea" of the person of the Lord Jesus Christ Himself, which he states repeatedly in his lesson expositions. We have already had it in an indirect way, but in connection with his treatment of "The Mighty Works of Jesus" he lets us know very definitely what he thinks about the nature of the Son of God.

He says: "We can no more deny the amazing power that Jesus had just because we don't think insanity was caused by devils, that the wind stopped if God told it to, or that God made bread to grow for Jesus from a few loaves to many without the help of farmer, miller, or baker. To refuse to believe things like that is certainly not to deny that Jesus had a power that no other person ever had, for He not only influenced men then; He has influenced men and history ever since. We know that He was like God in a sense no other person ever has been, not because of such details but because no one but God could change the world as Jesus has changed it."

Note again the writer's denial of the supernatural in the miracles of our Lord, and particularly his scoffing at and his ridiculing of the miraculous multiplying of the loaves when Jesus fed the five thousand.

Stressing the fact that "Jesus was human," he says: "I think that often too much emphasis is placed upon the fact that Jesus was more than human and too little upon the fact that He was human. Of course there is no possibility of describing all that He was in human terms. You can't ever understand how He could be at once entirely human and at the same time like God in a sense in which other men are not. Do not worry about that. No one else has ever completely understood it, either. When you see what He has done you know that He was more than human." And yet, according to the writer's "idea," though Jesus "was more than human" he was less than Deity, for if he had believed Jesus to be God, would he not have said so in the clearest and most unmistakable language?

Finally, in dealing with the lesson on "Christian Love," we are told that "the Christian life is, after all, a way of becoming like Jesus, as He is like God."

All this talk about Jesus being "like" God may, to the ignorant and the thoughtless, seem to be to His honor and glory, but in reality it is simply "damning Him with faint praise." For if Jesus is not God, then He is not good. There is no middle position between His Godhood and His being a blasphemer, as the Sanhedrin declared Him to be because He claimed deity.

It is not enough to say that "Jesus is like God in a sense in which other men are not." We may believe Him to be more "like God" than any other man, and extol Him as thus being supreme in His likeness to God; but we certainly come far short of ascribing to Him the glory that is due to His holy name unless we fall at His feet, and looking up into His face, exclaim, without any reservation whatsoever, "My Lord and my God!"

Yes, Jesus not only was, but still is, human. Not only was He a man, but He was such a man that He could not have been a mere man, even though a super-

man. He must have been, He was, so much more than man, that He was nothing less than God. This is what the Scriptures teach and what Jesus claimed for Himself. And, as Dr. W. E. Biederwolf once said, "A man who can read the Bible and not see that Jesus claimed deity could look all over the sky at noon on a cloudless day and not see the sun."

Let us guard against so magnifying the humanity of Jesus as to minimize His deity, and at the same time let us not so deify Him that He ceases to be altogether human. We should always remember that "the Lord Jesus Christ, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person forever."

T HE WAY OF LIFE AND THE MEANING OF SALVATION.

One more "idea" calls for our attention. It is expressed in connection with the lesson entitled, "Christ Our Saviour." The writer says: "There are two ways for a human being to live. He may try to have as much service from other people as he can. (Jesus calls this 'lording it over' other people.) Or he may try to be as useful and helpful as he can. This is what Jesus called the way of life. . . . Jesus offered the way of service and love and unselfish usefulness. That is what He meant by 'salvation.'

"This idea came as such a shock that men did not get it right away. As a matter of fact, it is not so understood yet by many who think they are saved, for to them being saved is to escape the penalty for their wrongdoing and getting to heaven when they die. Only a few are beginning to understand the way of salvation that Jesus taught. . . . Jesus gave us the way, and the only way, by which the world can be saved and humanity kept from destroying itself and bringing God's purpose for humanity to complete failure—the way of serving each other."

Then, in explaining the meaning of the phrase, "that which is lost," recorded in Luke 19:10, where Jesus says, "For the Son of man is come to seek and to save that which is lost," we are told that "those who are served are lost; those who serve are saved."

What a plain denial this is of the evangelical doctrine of salvation by grace through faith in the Lord Jesus Christ, which is so clearly revealed in the Scriptures. How it discounts the necessity, the sufficiency, and the finality of the substitutionary sacrifice of the Son of God for the sin of the world. It is one of those "damnable [destructive] heresies" that Peter said the false teachers would bring in. And among them all there is perhaps none that is more generally believed and that is therefore more destructive to the souls of men than this common doctrine of salvation by one's own effort, which makes man his own saviour.

Some years ago a reader of *The Sunday School Times* asked the editor the question, "What do you consider the most dangerous heresy today?" In his reply Dr. Charles G. Trumbull, with his keen insight into the damnable nature, the destructive character, and the deadly power

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of the many false religious systems of the present day, said: "The most dangerous heresy today is the emphasis that is being made, within the church itself and by Christian leaders and teachers and ministers, upon activity as Christianity; upon service as salvation. Get busy for God, we are told, and your salvation will take care of itself. Serve your fellow men, and don't worry about creeds. Forget your creeds and do something worth while. Activity as the way of life: that is the most dangerous heresy today. For men are not saved by doing anything."

We cannot be too well informed as to the place of works in God's plan of salvation, in view of the prevalence of this false teaching concerning it, and certainly the Scriptures are clear enough on this matter. They assure us that works, no matter what their nature, have no place whatever as the ground or condition of salvation (Rom. 4:4, 5; Eph. 2:8, 9; Titus 3:5). At the same time, they give us to understand that works, "good works," must and will be found in the life of the one who is saved as the evidence of the reality of his faith and the certainty of his possession of eternal life (Eph. 2:10; James 2:14; Titus 2:11-14; 3:8).

The reformers used to say, "We are justified by faith alone, but the faith that justifies is never alone." That is to say, that faith is always accompanied by good works that prove its genuineness; so that "works, however good, cannot save a soul; nor will a soul be saved without them." This is the place given to works in God's plan of salvation, which is the only plan of salvation that works. Let us be sure that we give them the same place in our faith and practice, and always remember that "salvation is by grace through faith plus nothing."

The foregoing "ideas" are certainly abundant proof of the fact that he was a true prophet who, some years ago, wrote concerning the Bible school literature of this very denomination that we have been examining: "Though Mr. A., who did untold damage to the cause while he lived, is dead, Mr. B., who succeeds him as editor of the Sunday school literature, is sounding week by week the death knell to all scriptural truth by his pronounced views of higher criticism and his ideas of coming moral reform and good character, instead of heart conversion by the power of the Holy Spirit through faith in the precious blood of the sinner's Saviour, and thus he is assisting in making Unitarians instead of Christians in every . . . Sunday school."

As we think of the untold damage that is most surely being done to the multitudes of young people who are getting this sort of teaching today, we are also reminded of the awful responsibility that rests upon those who are the appointed spiritual leaders of these young people, but who are no more than "blind leaders of the blind." Such leadership is like that of the trained sheep or goat that entices its innocent fellows to follow him into the place of slaughter in a meat packing plant. Though the eternal death and destruction of these young people may not be, and we do not believe that it is, the purposed objective of these teachers of

[Continued on page 532]



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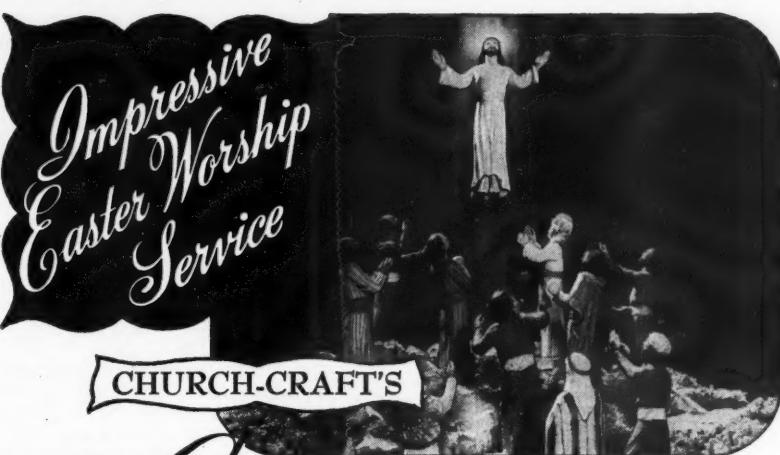
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Growing in Discipleship

Mark 6:30-32; Luke 11:1-4, 9-13

Memory Selection: *For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*—Luke 11:10, R.V.

There are many elements in Christian growth. Absolutely basic to the Christian life is faith in the Lord Jesus Christ. Absolutely basic to advance in Christian living is surrender to His Lordship. Nothing short of obedience to the Word and will of God is sufficient to guarantee growth in grace.

It is apparent, therefore, that a careful reading and understanding of the Word of God is necessary. Again, only that child of God who has learned to dwell in the secret place shall have the strength and fortitude necessary to live as God wants us to live. Yet again, only that child of God who obeys in the matter of witnessing for Christ can possibly go on from strength to strength in Christian living. Our lesson today emphasizes the need for quietness and prayer.

I. The Need for Quietness (Mark 6:30-32)

The command of our Lord in verse 31 manifests His loving concern for the welfare of His own. As someone has said, either we shall obey our Lord's injunction "come ye yourselves apart," or we shall come apart. It is possible to be so absorbed in doing things for the Lord that we fail in what our Lord designated as "the good part" (Luke 10:42).

At least three advantages are to be found in obeying this admonition. First, such a turning aside from the usual and strenuous life provides opportunity for leisure. A change of pace is wise for us all physically. Second, it affords us an opportunity to really think. Third, it affords opportunity for communion and devotion.

Undoubtedly, our Lord had all these matters in view when solicitously He invited the disciples to go apart. But it is evident from the following story that little opportunity for such rest was granted. The multitude followed the disciples and met them on the other shore of the lake. However, there was some change and undoubtedly some opportunity for communion with the Lord.

There is a lesson here for every Christian worker. It seems to us that an individual would have to have very strong and compelling evidence from God not to follow this word of our Lord.

II. The Need for Prayer (Luke 11:1-4)

Most of us have enough in common with the disciples to understand why they approached the Lord with their en-

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treaty concerning prayer. To have had the opportunity of actually seeing and hearing the Lord Jesus pray, must have brought a real conviction to the hearts of the disciples that they knew comparatively little or nothing about such a spiritual exercise.

In answer to their plea, the Lord gave them what is commonly known as the Lord's prayer, though it is really the disciples' prayer.

In keeping with the usual practice throughout the Word of God (though not the only practice), this prayer is addressed to our heavenly Father. It is worshipful, for the disciple is instructed to use the words "hallowed be thy name." It is a prayer that concerns the kingdom of God and God's purposes in the world and their fulfillment.

Moreover, the prayer has to do with the material and spiritual needs of the disciple, for in it he asks for daily bread, pleads for forgiveness, and asks not to be led into temptation.

The perfection of this prayer in its constituent elements has often been emphasized.

III. The Need for Persistency in Prayer (Luke 11:9-13)

The question is sometimes raised as to whether the Christian should persist in making certain requests to the Lord. If we are persuaded on scriptural grounds that the petition we are asking of God is in keeping with His will, it is not only our privilege to be importunate in prayer, but it is our duty. Our Lord on another occasion spoke a parable to the end that men ought always to pray and not to faint (Luke 18:1). In that parable there is emphasis on the continual coming of a widow to a judge. Then we are reminded that if the judge, who was ungodly and inhuman, could be persuaded to take action by the frequent coming of the widow, how much more will our heavenly Father avenge His own.

Importunity is certainly taught in Luke 11. There is a progression in the instruction to ask, to seek, to knock. I may ask in a lackadaisical manner that betokens little of any burden on my heart. But when I take the next step and really begin to seek from God that for which I am asking Him, it is in earnestness. However, the third word involves great earnestness, because here the individual is knocking.

The passage closes with a very tender and compelling question. After all, if the father will not turn away his son when he makes a request, if a father will not give the son that which is worthless when he asks something valuable, will not our heavenly Father do as much? Yea, "how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

Let us lay hold of those two words

"much more." You will remember that our Lord used these same words in Matthew 7:11: "How much more shall your Father who is in heaven give good things to them that ask him?" The great stress of these Scripture passages is the fact that we may count upon God, not only to do as well as good human parents, but to do far better.

March 27

Jesus Among Other Races

Mark 7:24-37

Memory Selection: *Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.*—Acts 10:34, 35, R.V.

That the purposes of God included blessing on Gentile nations was clearly taught in the Old Testament Scriptures. The apostle Paul, in his argument in Romans regarding the inclusion of Gentiles in the blessing of God, quotes from such passages as Hosea 1:10 and 2:23; Deuteronomy 32:21; and Isaiah 65:2. While the precise relationship of Gentiles to the Church of God remained a mystery, the fact that they would experience the favor of God was divulged by the Old Testament prophets.

Either because of ignorance of these Scriptures, or because of inability to reconcile them with the Old Testament teaching of the supremacy of Israel, led to a certain exclusiveness which caused the Jews as a whole to have little regard for Gentiles. Our Lord stands in marked contrast to any who refused to have dealings with them.

I. A Visit to Phoenicia (vv. 24-30)

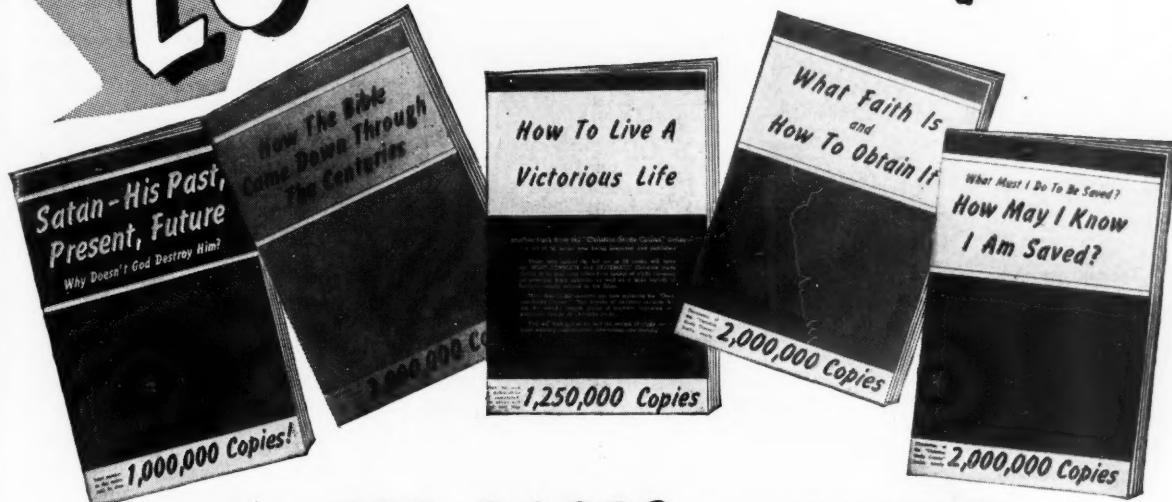
Here the record specifically says that our Lord went into the borders of Tyre and Sidon. There He entered a house, evidently for quietness and privacy; but He could not be hid (v. 24). A woman came and fell at His feet to seek His help in the exorcising of a demon from her little daughter. The woman is spoken of as a Syrophenician, that is to say, a Syrian.

Here then is an amazing scene in which a Gentile, or one excluded from the Old Testament covenants, approached the Lord Jesus Christ. It would seem that all men would wait with bated breath for the outcome of this interview. Undoubtedly those steeped in Jewish traditionalism might well have waited to see whether His blessing would rest upon the Gentile, and if it did, to take that as an occasion to criticize Him because of His break with tradition. Gentiles, on the other hand, might well have waited to discover whether they too were included in the purposes of God.

The woman knew whom to seek. This Gentile, therefore, stands as a compelling rebuke to the Lord's people according to the flesh who did not receive Him.

Our Lord's answer at first may seem to us severe (v. 27). But what He said was actually not as severe as it appears to the Occidental mind. Speaking of casting bread to the dogs actually does not mean to infer that our Lord took the traditional attitude against Gentiles. As a matter of

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fact. He used the diminutive word that should be translated "little dogs." He was referring actually to household pets, and that was enough for the woman. She caught the significance of what He said, that the little dogs under the table ate the children's crumbs.

There was no attempt by our Lord to put off this woman with the idea that she belonged to a class that could not have love and affection. Surely there was a test of her faith here; but instead of becoming discouraged, the woman was bold to lay hold of that ray of hope which the Lord gave her. He did come to the children of Israel, but He also acknowledged that the household pets might well receive of the blessing.

The woman's faith was rewarded. The demon departed from the daughter, and the woman went and found that it was so, even as the Lord had said.

II. A Visit to Decapolis (vv. 31-37)

As its name implies, Decapolis was a region in which there were ten cities. The general location was just east of the Jordan River where it flows immediately south of the Sea of Galilee. However, one of the cities was to the west of the Jordan, namely, Scythopolis, or the ancient Betshean. These cities were associated together in a league for purposes of commerce and mutual protection. They actually were Greek cities which came together as Rome assumed dominion in the east. It is a matter of history that the Greek inhabitants were never on good terms with the Jews.

It was into this section that our Lord went from Tyre and Sidon (v. 31). Once again He demonstrates the fact that God will meet the need of all who sense that need and who come to Him for provision. Of course, it is absolutely necessary to come to Him, and to recognize in Him the One who is able to do exceeding, abundantly above all that we ask or think.

In this instance, a man was brought to Him who was deaf and had an impediment in his speech. That our Lord could have but spoken the word and healed this man, no one of us can doubt. However, He did not do so, but took the man aside (v. 33), put His fingers into his ears, spat and touched his tongue, and then looked up to heaven and sighed. He used the one word *Ephphatha*, that is to say in Aramaic, "Be opened."

Evidently others were present when this miracle occurred, for it says (v. 36) that our Lord charged "them" that they should not speak of the miracle. But so great was the miracle and so great their astonishment that they published the story everywhere.

In this incident we see the response of Gentiles to the ministry of our Lord. We thank God that His love and grace leaps over all national boundaries and all racial distinctions. It is true that whosoever will may come. That whosoever can be rich or poor, bond or free, ignorant or educated, black or white, Nordic or Semitic.

April 3

Turning Toward the Cross
Mark 8:27-34; Luke 9:28-35, 51

Moody Monthly

Memory Selection: *If any man would come after me, let him deny himself, and take up his cross, and follow me.—Mark 8:34*

Even from the earliest days of our Lord's public ministry, He called attention to the fact that He had come to die. It is true that the early references were by way of intimation or sign rather than by explicit statement (Matt. 3:15; John 2:19-22), and few if any understood them, yet they are evidences that He Himself was looking forward to that time when He would give His life a ransom for many.

As the days of His public ministry went on, He laid greater emphasis on the fact that He would go to Calvary and, in clear, unmistakable language, prophetically outlined the events which would occur. The selections from both Mark 8 and Luke 9 contain such references.

I. Confession (Mark 8:27-30)

Undoubtedly, the disciples gave the best answers that men were offering to the question concerning our Lord's identity. They might have said that men were calling Him by names that were far from complimentary, but they chose men on whom God's blessing rested.

However, the more pertinent question is the second one our Lord asked, "Who say ye that I am?" To that question Peter answered with his notable confession more fully recorded in the Gospel of Matthew, "Thou art the Christ, the Son of the living God" (Matt. 16:16; Mark 8:29). You will remember that according to Matthew's Gospel, our Lord pronounced a blessing on Peter, and indicated that the revelation had been one from God, which enabled him to understand the true identification of the Lord of glory. Our Lord's words of admonition about publicizing the fact (Mark 8:30) imply that it was not yet time for proclaiming widely this truth, and also seem to indicate that the understanding of this truth is vouchsafed divinely and not humanly.

II. Illumination (Mark 8:31-34)

At this time we are told the Lord began to show the disciples very clearly the fact that He must suffer many things, be rejected, and at length be killed. However, the glad note of resurrection is also added, for He always spoke of resurrection in connection with giving His life.

This revelation concerning suffering was too much for Peter (v. 32). Our Lord's strong words of rebuke indicate the awful depths of Peter's censure. Undoubtedly, behind Peter's words was that idea which is perfectly natural that we should seek to escape that which causes pain. While the Bible nowhere commands needless suffering; on the other hand, it does point out very clearly that only as we suffer for the sake of Christ shall we be used in the salvation of men. Nothing less than the denial of self; nothing less than an absolute, instantaneous, full following of the Lord will suffice.

III. Revelation (Luke 9:28-35)

This Scripture gives us Luke's account of the transfiguration of our Lord. The inner circle of disciples—Peter, John, and James—were taken up into the mountain with our Lord to pray. It was as He was

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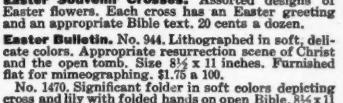


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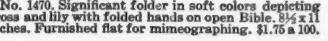


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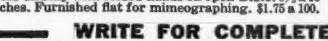
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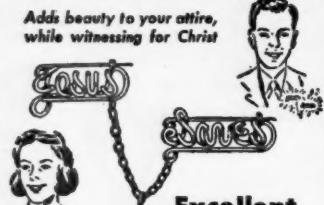
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praying that His countenance was altered (v. 29). There appeared with Him in His glory two men, Moses and Elijah.

These were men, not angels. And they were recognized men, for while their names were not spoken, there is no question but that Peter, James, and John knew who they were. Incidentally, this observation goes a long way in answering the question that is sometimes propounded as to whether we shall know each other in heaven.

But of more particular interest is the subject of the conversation between Moses and Elijah and our Lord. They spoke of our Lord's coming death at Jerusalem (v. 31). As a matter of fact, if we were to transliterate the word translated *decease*, it is *exodus*. Thank God, at Calvary, our Lord did lead an *exodus* in that all who are saved by Him are taken from the kingdom of darkness and sin and translated into the kingdom of God.

You will recall, of course, Peter's words as to the building of three tabernacles—one for the Lord, one for Moses, and one for Elijah. How good it is of God to give the full record, for the Word of God says, "not knowing what he said." The Lord took notice of the fact that Peter spoke without really giving thought to what he said. Sober reflection on such a suggestion shows that it is utterly inappropriate. As great as Moses and Elijah were, not for one moment can they be put on the same level with the Son of the living God. It was after the cloud overshadowed the figures in the glory that the voice came from the clouds—the voice of God, "This is my Son, my chosen, hear ye him" (v. 35).

In this incident the Lord Jesus Christ was revealed as the eternal Son of God in a glory that transcends all human understanding. This was no mere reflection of the glory of another, but the outshining of that inner glory of the blessed person of our Christ. It is as though the veil of clay, His body, could not hold back the intense glory of His own being.

IV. Determination (Luke 9:51)

At this time the occasion of our Lord's death on Calvary was speedily drawing nigh. He did not rebel, nor turn back, but set His face like a flint. Though the suffering was to be incalculable, though the penalty to be paid transcends human computation, the Lord went on toward Calvary.

April 10 Jesus' Ministry in Perea

Mark 10:13-16, 35-40

Memory Selection: For the Son of man . . . came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45, R.V.

Two incidents of our Lord's visit to Judea beyond the Jordan (Mark 10:1) are brought before us in this lesson. The first has to do with the disciples' shameful failure to understand Christ's love for children; the second with their shameful failure to understand our Lord's teaching with regard to greatness in His kingdom.

I. Our Lord and Children (vv. 13-16)

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There must have been something about the Lord Jesus Christ which gave courage to parents to bring their children to Him, that He might touch them. The children were probably not ill, but were brought simply to receive His touch of blessing. What one of us to whom God has granted children would not want the Lord Jesus to bless our children.

But the disciples stood in the way of the children's coming to the Lord. Alas, how frequently has that fatal mistake been repeated. Disciples can stand in the way, not only by their stern words, but also by their inconsistent living.

When the Lord saw what they were doing, He was moved with indignation (v. 14). His language was plain and unmistakable. There was to be no forbidding of children coming to Him. It was to such that the kingdom of God belongs. Emphasizing the truth of His message by the use of the word *verily* (a word which may be translated *truly* or transliterated *amen*), the Lord reminded His disciples that whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein (v. 15). Until we come to the place where we are humble enough to receive what God has to say, simple enough to act on what He says, teachable enough to recognize our need, we shall in no wise enter the kingdom of God. Thus does our Lord cut athwart the conception of many men which make worldly wisdom the test of acceptance. In matters spiritual, it is still true that the natural man understandeth not the things of the Spirit of God. Only to the teach-

able soul will be revealed the truth of God.

Thank God that we have such a Saviour as Jesus Christ. The gods of the heathen, with their hideous faces contorted in rage or scorn, are calculated to strike fear to the hearts of adults, let alone children. Not so is our Lord.

This same Saviour who so lovingly regarded little children while He was on earth still looks with favor on their presentation to Him. The earnest trustfulness of the little child is the object lesson that shows us our need, if we are to walk beneath the smile of God.

II. Our Lord and Reward (vv. 35-40)
This story is also recorded in Matthew 20:20-28. Matthew specifically states that the mother of the sons of Zebedee came with them to ask a question of Him. Matthew also mentions that the mother and sons came to the Lord Jesus "worshiping him." Undoubtedly, they were sincere in their reverence and adoration. Nevertheless, they came with a request which concerned their own position in the coming days of glory. The request was interpreted by the ten as utterly selfish (v. 41).

Notice the mother and the two sons asked the Lord for a commitment before the actual request was spoken. Our Lord, of course, did not fall into any such snare—He knows all.

The first answer of our Lord to their request to sit one on the right hand and the other on the left in the kingdom was that they really did not know for what they were asking. To drive home that point, He asked, "Are ye able to drink the cup that I drink, or to be baptized with the baptism that I am baptized with?" (v. 38). We cannot help but be amazed at their quick reply to such a question. But our Lord did not charge them with failing to comprehend the depth of the question He had propounded. Undoubtedly, here is a reference to the cross and to that utter abnegation of self which means absolute and final devotion to the will of God alone.

Our Lord's response to their statement that they were able to drink the cup and to be baptized with the baptism looked to the future. Certainly these men were not ready at that moment to enter into such an experience. Notice the tense of the verb in verse 39, "the cup that I drink ye shall drink . . . the baptism that I am baptized withal shall ye be baptized." The day would come when in utter surrender to the will of God, these men would know depths of suffering for which they were not yet prepared, but for which they were being prepared by the faithful ministry of God.

The second part of our Lord's answer to the request of these men concerns the fact that the place of prominence in His kingdom is not His to give. Rather, it is for them for whom it has been prepared. Thus does our Lord emphasize the fact that so far as the disciple is concerned, he is to live a life of utter obedience to the Lord, allowing the issue of reward to rest with a faithful and scrupulously honest Lord. May God help us to minister in the Spirit, not with our eye upon recompense, but rather upon the glory of God, knowing that the Judge of all the earth will do right.



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Christians Are Sissies!

[Continued from page 476]

and even yet clerks are coming to her department to thank her for that prayer. All because she witnessed.

And there's this much about it. We are witnesses—whether we will or no. "Ye shall be witnesses" leaves no room for equivocation. If we belong to Him, we are witnesses, and the declaration presupposes our ability to perform.

Witnessing is really a very simple task—to tell what we know. No more and no less. We are not asked to become great theologians, great philosophers. We are invited simply to be men and women who are able to "stand up" among our associates in the face of antagonism, in the face of skepticism, to tell what we know about the Lord Jesus Christ in a natural, matter-of-fact way.

However, there are two ways in which we do witness to others. Our character portrays better than we know what we think of the Lord, and our speech betrays our character. The two go hand in hand. By our character we should produce irrefutable evidence that we possess something the world needs, and by our speech we must be "ready always to give an answer to every man that asketh a reason of the hope that is in us" (I Pet. 3:15).

When Peter voiced the declaration, "Ye are . . . a peculiar people" (I Pet. 2:9), he certainly did not mean that we are to be queer, isolated objects of ridicule, different in manner, in dress, than the general run of folk. A happier translation may be found in Weymouth's version of this verse: "You are . . . a people belonging especially to God." From this union there flows Christian characteristics. Because we are in God's family, we should be invigorated by His Word, strengthened by His presence, activated by His Spirit. If this is true, we become trenchant arguments for God's power, a people bubbling over with joy. We witness by our very character.

When Adoniram Judson landed on the shores of Burma he so burned with the desire to witness to the people before he learned the language, that he walked up to a Burman and embraced him (not to be recommended, of course, as the proper procedure in our land). The man went home and reported that he had seen an angel. The living Christ was so radiant in Mr. Judson's countenance that men called him "Mr. Glory-Face." Judson was a joyous Christian, a living example of the psalmist's words, "Happy . . . are the people whom he hath chosen for his own possession" (Ps. 33:12). Good witnesses are happy folk, miracles of God's grace.

"The call to work a miracle
May be for one short day;
The gift to be a miracle
Shall never pass away."

But what about this business of speaking for the Lord? Why is it seemingly so difficult for us to declare to non-Christians what we believe?

Some Trouble Spots

It may be we are harboring a wrong attitude toward the Lord Jesus Christ.

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Paul the apostle was able to stand the ridicule, the cultured ridicule, of the Athenian philosophers, and to maintain a faithful witness before them because he knew Christ to be the grandest and most worthy Being ever to walk the earth. Unless we believe that He can satisfy the intelligence, the conscience, the aspirations, the demands of humanity, we will be poor witnesses indeed.

Remember, the one to whom you witness is in the exact spot you found yourself before someone witnessed to you of the glorious ability of the Lord Jesus Christ to transform a life. Headed for perdition, "lying in the lap of the wicked one" (I John 5:19), he is to be pitied rather than feared. Always keep in mind the fact that men are lost, and unless you or some other Christian points the way, they will remain that way.

Recently, on the West Coast, word came that a boat had been lost off the coast. Interested in the event, a young Christian fellow crawled up into the lighthouse to watch while the leathery-faced old lookout scanned the sea for some sight of the boat.

"Men are like that boat," said the visitor, "lost."

"Only one difference," was the terse reply. "Someone's looking for the boat."

But how shall I witness is the question. Just begin.

Do it.

One of the most effective ways to witness is to carry a Bible when possible, especially on trains, busses, streetcars. It is amazing how many people will provide an opening when they observe you reading God's Word. A thorough knowledge of the Bible, especially the portions dealing with salvation, is an invaluable weapon. A comprehensive grasp of the Scriptures has turned many a shivering saint into a willing witness.

In these days of breathtaking, history-making events, conversations may be easily turned to shine upon Bible predictions and fulfillment of prophecies in

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current happenings, with their relation to the unbeliever.

One Christian woman in our town scans the obituary columns nightly, picking out the unusual deaths, such as those of children or those resulting from accidents. Then she sits down prayerfully to write the bereaved ones a letter, telling of One who is able to save, sustain, and strengthen. A bit unusual? Yes. But as a very wise man once said, "... that I might by all means save some." Illness, trouble, sorrow provide a perfect situation in which to point men and women to the Saviour.

One of the young men in our church lays linoleum for a living, and is in many homes during the week. He makes it a practice to sing the old church songs at his work, letting the housewife know he has something to sing about. He has had women ask him if he were a Christian, thus providing a perfect opportunity to testify for the Lord.

The other evening two Christian girls stood on the corner waiting for a bus. Two other girls were there, and were singing quite lustily a popular tune. When they had finished one of the Christian girls nudged the other, and almost without forethought began singing together, "If you want joy, real joy, wonderful joy, let Jesus come into your heart!"

Even the use of Scripture text stationery is a worthy means of getting out the gospel, and may be more far-reaching in its effect than we ever dream. An almost unbelievable account of just such an instance happened recently.

In a local shop a death occurred in the family of one of the workers. Being a Christian, his note of appreciation for flowers was written on Scripture text stationery, and passed through the shop for the men to read. Glancing casually at the note, and then reading the Scripture verse, one young fellow found he could not erase that verse from his mind. For hours afterward it seemed to stick. He found it repeating itself in his brain all night. The next morning he hunted up a Bible and began a diligent search for that verse. As a result, he was convicted of his sin and came to know the Lord as Saviour.

Our pastor carries in his pocket at all times attractive, concise tracts, distributing them generously wherever he goes. Waitresses receive them along with their tips. The elevator boy is surprised to find a colorful little pamphlet in his hand when the pastor leaves the elevator. Filling station attendants, store clerks, shoe shine boys, cab drivers are the recipients of the "good news" in easy-to-read, clear-cut form.

Erase from your mind the idea that witnessing is difficult. Be natural about it. Don't cram it down folks throats, but claim the opportunities presented in the course of everyday living. Seize upon every opening to get in a word for the Lord.

Above all, a prayerful heart that believes God can alter and save the man or woman to whom you witness is essential if you are to accomplish all that the Lord planned for you when He said, "Ye shall be witnesses."

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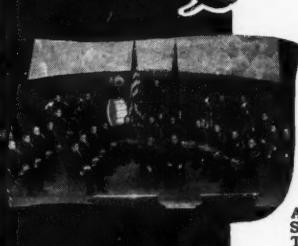
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USE ME, LORD!

Break my heart, Lord, as Thine own was broken,
That 'twill bleed as Thine, for souls in need;
Crucify me with Thyself at Calvary,
That those souls through me Thy voice will heed.

Melt me to Thy fire, Lord, I'm yielded;
Cleanse from every taint of sin's dark stain,
Taking all of self which is so worthless,
Thine own likeness in me to remain.

Mold me in Thy potter's hands, my Saviour,
In such fashion as Thy will demands;
Whether it be vessel fine or lowly,
I will always hark to Thy commands.

Touch me with the Holy Spirit's unction
That to others I may pass it on,
Overflowing, not one drop, but many,
Pouring out my life for God's dear Son.

Use me now, Lord, Thou anew hast made me;
Every step will be not mine but Thine,
Living only, always, for Thy glory,
That Thy beauty may forever shine.

—Jean M. Shoe,
in *The Alliance Weekly*



WHAT YOU SOW, YOU REAP

Galatians 6:7

I. God's Children Reap What They Sow

1. David committed adultery and murder, and he did not expect to reap the same (II Sam. 12:11). But he did (II Sam. 13:10-14, 28).
2. Jacob caused his father much grief when he stole Esau's birthright, and he never expected to reap the same (Gen. 25:31). But he did (Gen. 37:27, 28).

II. The Heathen Reap What They Sow

1. Haman planned evil against the Jews and particularly Mordecai, and never expected to reap the same (Esther 6:4). But he did (Esther 7:10).
2. The presidents and princes who planned to have Daniel and his companions cast into the furnace never expected to be cast in themselves (Dan. 6:24-7). But they were (Dan 6:24).

—Alec J. Edgar

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

GUIDANCE FOR TODAY

I being in the way, the Lord led me.
—Genesis 24:27

I. The Guide—"the Lord"

1. We must know the Guide (II Tim. 1:12)
2. We must take Him as our Guide (Matt. 11:29)
3. We must have confidence in the Guide (I Tim. 4:10; Nah. 1:7)

II. The Way—"I being in the way"

1. What it is (Isa. 30:21)
2. Where it is found (John 14:6)
3. Where it leads (Matt. 7:14)

III. The Leading—"Led me" (John 16:13; Rom. 8:14)

The directed life must be
1. Attentive (Ps. 32:8, 9; 25:9)
2. Surrendered (Ps. 125:5)
3. Empowered (Acts 1:8)

—Jesse DeRight



CHRISTIAN CO-OPERATION

For we are laborers together with God.
—I Corinthians 3:9

I. Workers—Operation

1. Through faith (John 6:29; Heb. 11:6)
2. On sure foundation (Heb. 12:2; Phil. 2:13)
3. Doing His works (Phil. 2:12; Rom. 12:1, 2, 6-8, 21)

II. Together—Co-operation

Based upon

1. A common faith (Eph. 4:13)
2. A common zeal
 - a. To preach (Mark 16:15)
 - b. To serve (Titus 2:14; Gal. 4:18)
3. A common love
 - a. For God (Jude 21; II John 6; I John 5:3)
 - b. For the brethren (I Thess. 3:12; I John 4:20)
 - c. For the lost (Matt. 19:19; I John 3:17)

III. With God—Christian Co-operation

1. His message (I Cor. 2:2; I Tim. 3:9; I John 4:6)
2. His power (Acts 1:8; Mark 9:23; 10:27; Rom. 15:13; I Pet. 1:5)
3. His results (Isa. 55:11; Ezek. 33:11; I Cor. 1:21; I Thess. 4:3, 5:18)

—Jesse DeRight



ACQUIRING PEACE

Romans 5:1

- I. Peace Only by Justification
- II. Justification Only by Faith
- III. Faith Only through Our Lord Jesus Christ

—Joan B. Cole

THE CHRISTIAN LIKENED TO SALT

Matthew 5:13-16

I. Salt Seasons

A Christian should season the world about him and make it a better place to live in.

II. Salt Preserves

Christians sometimes may be placed in a particular place to preserve the things of God in that place.

III. Salt Purifies and is Pure

So the life of the Christian should be pure.

IV. Salt Creates Thirst

So the Christian should make others thirsty for the Lord Jesus Christ.

—Shirley Alley



NATURE AND MISSION OF GOD'S WORD

Isaiah 55:10, 11

The Word of God can be compared to rain and snow in the following respects: It has:

- I. A Divine Origin
- II. A Gracious Mission
- III. A Silent Ministry
- IV. A Certain Result
- V. An Ultimate Report

—Irene M. Garfield



"YEA, I WILL HELP THEE"

*I will help thee—thus saith Jesus,
He who knows thy every need;
Fear not, He will ne'er forsake thee;
He will keep His Word indeed.*

*He is strong, and true, and loving—
Greater is His love to thee
Than thou knowest; while thou waitest
Watch, and thou shalt surely see.
He would keep thee ever closer,
Full partaker in His cross;
Let His truth be shield and buckler,
And for Christ count all things loss.*

—Florence Mott, in *Alliance Weekly*



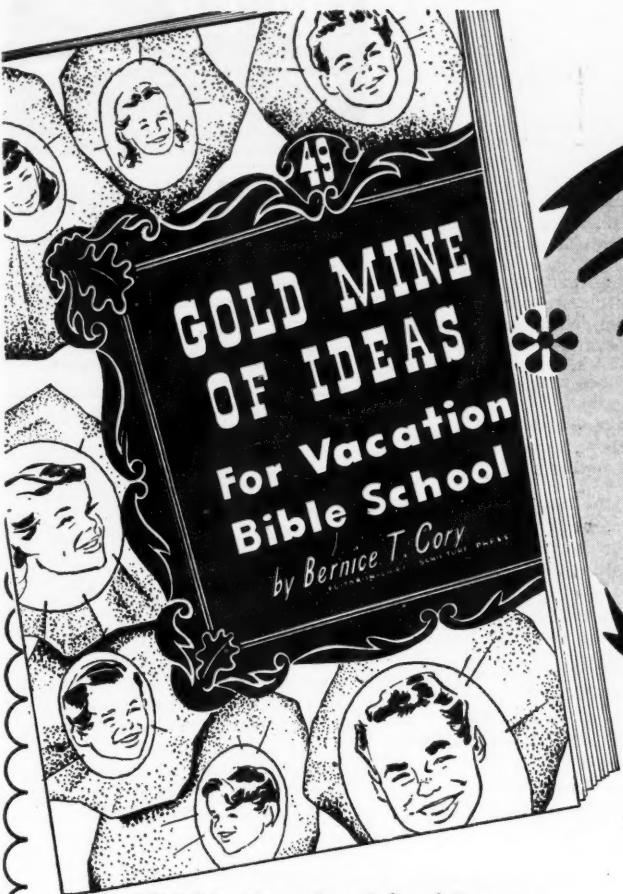
THE WAY OF SALVATION

John 10:9

1. Is Positive—"I Am"
2. Is Plain—"the door"
3. Is Imperative—"by me"
4. Is Optional—"if"
5. Is Impartial—"any man"
6. Is Practical—"enter in"
7. Is Saving—"he shall be saved"
8. Is Certain—"shall be saved"
9. Is Accessible—"and shall go in and out"
10. Is Provisional—"and find pasture"

—L. J. Derk

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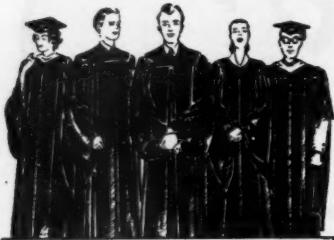
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When the children of Israel crossed the sea,
It comforts my heart to know
That there must have been many timorous ones
Who faltered and feared to go.

Feared the ribbon of road which
stretched

Ahead like a narrow track,
With the waves piled high on either side,
And nothing to hold them back.

Nothing to hold them back but a hand
They could neither see nor feel.
Their God seemed distant and far away,
And only the peril real.

Yet the fearful ones were as safe as the brave,

For the mercy of God is wide.
Craven and fearless, He led them all
Dry-shod to the other side.

And I think of the needless terror and
pain

We bring to our own Red Sea.
Strengthen Thy timorous ones, dear Lord,
And help us to trust in Thee!

—Martha Snell Nicholson,
in *The Free Methodist*

INABILITY

Acts 3:1-8

I. The Lame Man Was Born Disabled

1. Lame from birth
2. No control over cause
3. Cause unseen
4. Nature of ailment
5. Result external

II. The Sinner is Born Disqualified

1. Conceived in sin (Ps. 51:5)
2. No control over cause (Ps. 51:5)
3. Cause internal (Jer. 17:9)
4. Nature of sin (Isa. 64:6; I John 5:17)
5. Result—evil deeds (John 3:19, 20)

III. The Lame Man Showed the Fruit of Impotence

1. Powerlessness
2. No recognition of real need
3. Did not seek cure
4. Needed outside help
5. Result of eliminating cause

IV. The Sinner Shows Fruit of Incapacity

1. Depraved nature (Gen. 6:5)
2. Blindness to spiritual things I Cor. 2:14)
3. Seeking of sensual satisfaction (Rom. 1:26-32)
4. Need of divine intervention (John 3:36)
5. Result of regeneration (II Cor. 5:17)

—Homer E. Keist

+

The resurrection of Christ is the heart of Christianity, which makes it pulsate with the life of God. It is the keystone to the arch of truth, which holds all the faith of the gospel together. It is the foundation of the Church. It is the mainspring of Christian activity. It is the lever of power which shall move the world. It is the link that unites all believers.

—F. E. Marsh

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FOUR P'S IN THE LIFE OF PAUL

1. Purpose (I Cor. 2:2)
2. Purity (Gal. 2:20)
3. Power (I Cor. 2:4, 5)
4. Passion (Rom. 9:1-3)

—Lillian Vincent



BE CALM, CHRISTIAN

God is working out His purpose,
Spite of all that happens here—
Lawless nations in commotion,
Restless like a storm-tossed ocean;
He controls their rage and fury,
So His children need not fear.

Let our spirits turn to heaven

Where Christ bides His time in peace,
Giving Him our heart's affection,
One with Him in His rejection

Where He walked a homeless stranger,
Till the present troubles cease.

—Max I. Reich



THE CHRISTIAN'S UP-LOOK

John 14:3

- I. The Purpose of His Going
- II. The Promise of His Coming
- III. The Presence of His Glory

—Edith Gleason



TO LIFT YOU GODWARD

Under an Eastern sky,
Amid a rabble cry,
A man went forth to die
For me!

Thorn-crowned His blessed head,
Bloodstained His every tread,
Cross-laden on He sped,
For me!

Pierced through His hands and feet,
Three hours o'er Him did beat
Fierce rays of noon tide heat,
For me!

Thou wert Thou made all mine;
Lord, make me wholly Thine,
Give grace and strength divine
To me—

In thought and word and deed
Thy will to do; oh, lead my feet
E'en though they bleed

To Thee.

—Author Unknown, but reprinted
from *Southern Presbyterian Journal*

Moody at the Fair

[Continued from page 479]

tion that up to the present the world has known very little about. For all of that, it played a most important part in the foundation work of the World's Fair Campaign. It was the cottage prayer meetings held years before the fair began—and continued on for a number of years after.

Mr. Moody was the father of the cottage prayer meeting. As far as I know, it was like Topsy—"it just grew." It was first used in the old Illinois Street Mission, to what extent I do not know. When the work moved up to the corner of Chicago Avenue and LaSalle Street, in the Chicago Avenue Church, cottage prayer meetings became a very powerful factor.

Dr. Hyde, pastor of the church and part-time superintendent of the Institute until Dr. Torrey took over on full time, September 26, 1889, introduced cottage prayer meetings in the Institute.

These meetings found a warm friend in Dr. Torrey. Every Tuesday at the morning lecture he held a report meeting. In these reports the cottage prayer meetings were given a prominent place.

The attendance at these meetings was on an average, I should say, of about twenty. I am judging this attendance by the meetings that I took part in. I was often asked to sing at some of them; sometimes to do the speaking.

There were two hard and fast rules in the conduct of these prayer meetings. One was that we should all kneel when prayer time came. The other rule was, there should be no refreshments served after the meeting. The requests for prayer always included Mr. Moody, the Institute, the church, friends in home and foreign fields.

I don't know how many prayer meetings were held by both the church and the Institute. Suppose there were only fifty all together. If the average attendance was twenty, that meant that there were a thousand people on their knees every week, praying for Mr. Moody. No wonder he had power. This was the vital part of the preparation for the World's Fair Campaign.

Physical Preparation

Not only was there a spiritual preparation, but there were physical needs to be met. If there was to be an enlarged work, there must be larger quarters in which to do it.

One of the first things that Mr. Moody did on arriving in Chicago was to call the trustees together and have them approve the purchase of the additional frame buildings joining the women's department.

One year before this, however, he had added two stories to the 153 Building. That work was going on in 1892 while I was there.

Mr. Moody loved to tell the story to the great audiences at the fair of how the money came. He said when he was in England a whole family was converted—the Studd family. Mr. Moody said the whole family went "O . . . O for God!"

[Continued on page 534]



It Happened on--

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KEYD to Christless Homes

[Continued from page 471]

"My peace I give unto you."

The new radio station is right at home in the program of Hospitality House, and you might say it made itself at home as far as physical aspects are concerned. To make room for the station's three sound studios and ten offices, the entire building was remodeled. But no one objected. In fact, everyone is pleased with the appearance of Hospitality House.

Looking at the modernistic exterior of gray Kasota stone and blue vitrolite, one nationally known Christian leader commented: "This is the most dynamic thing of its kind I know anything about in America! Sometimes we must apologize for the appearance and locations of our . . . institutions. It is a great testimony to have a Christian town house with its broad outreach at the very heart of Minneapolis serving the entire upper Midwest."

The inside also presents a pleasing, up-to-date atmosphere, and the radio studios are supplied with RCA equipment throughout. Remodeling the building and equipping the station cost about \$200,000.

KEYD has a staff of about twenty-five. Most of them have had a definite, vital Christian experience. All, of course, have good backgrounds in radio. The general manager has been in the broadcasting field in the Twin Cities for the past twenty years and was formerly general manager of WDGY. He left when the new owners instituted the policy of no weekday religion, and has been under contract to the Family Broadcasting Corporation ever since they made application for station KEYD.

THE NEW RADIO STATION in Minneapolis is off to a good start; no one can deny that. People enjoy KEYD and listen to its programs. On one broadcast of "Hymns of All Nations," the audience was asked to telephone the station to say they were listening. During the 15-minute period of the broadcast, the station received 109 calls. The telephone company said that at the most, they had received only about 10 per cent of the number of calls listeners tried to put through to the station. Mr. England adds this comment: "Every day we receive letters by the hundreds praising KEYD's strict adherence to a program policy of entertainment without embarrassment."

Commercial advertisers are satisfied with results, too. Officials of one outstanding account stated they had never received such spontaneous results from any other radio advertising. Another wrote that his company was encouraged, "for there have been numerous cases of people calling at their favorite grocery store to ask for one of our products mentioned on the air." Other advertisers, who adopted a "wait and see" attitude when they first heard of the station, soon began asking for time.

It appears that what has been done in Minneapolis could be duplicated in other cities all over the United States. And perhaps the idea will spread, for Chris-



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tians all over the nation are impressed with KEYD. Maybe the time will come when there are enough KEYD's and full-time gospel stations scattered from coast to coast to combine and form a CBS of their own—a Christian Broadcasting System. Such a network would mean much for the cause of Christ. The very best in Christian and secular programs could be aired regularly from Maine to California along with Christian news and other special features. What a testimony a national network owned and operated by Christians would be to a nation hungry for the Bread of Life.

But what of the future of KEYD itself? Mr. England and his workers are optimistic. They point to the fact that the Twin Cities have fewer radio outlets than most other metropolitan areas and that they have a right to expect success. But more important, they feel they have been very definitely and marvelously led of God and that He will continue to guide them. The area covered by the station has three million potential listeners . . . a field that is surely "white already to harvest."

There are problems, of course, but as long as the Lord leads, KEYD will continue to provide clean, wholesome programs. At the same time, it will keep on sending "the proclamation over vale and hill," reminding radio listeners that "tis a loving Father calls the wanderer home: 'Whosoever will may come.'"



How to Conduct Your Family Altar

[Continued from page 469]

ond place. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

A portion of God's Word should be read carefully, prayerfully and in such a way as to bring out the meaning. Poor read-

ing hides more than it reveals. Let the reader study, pray and read over the passage before family worship.

It is said that Spurgeon's Scripture readings were sermons in themselves. This was because Spurgeon carefully and prayerfully read the passage in private before reading it in public.

After the reading of the Scripture, a few well-spoken comments may be made in line with the passage read. As the Scripture is read and the comments are made, let each one ask himself: Is there a doctrine here to learn? a reproof to obey? a correction to accept? a promise to claim? a blessing to enjoy? a sin to judge, confess and put away? a virtue to put on? a new thought about my Saviour? What is there here for me today in the light of my needs, responsibilities and privileges? What manna from heaven is there here for my life today?

"As thy day, so shall thy strength be," is the divine promise. We must avoid anxiety over yesterday, anticipation for tomorrow, and rather enjoy appropriation for today.

IV. Expression

The third exercise of the altar is prayer. After God speaks to us through His Word, we must desire to speak to God through prayer. We should pray definitely. We should pray for each member of the family. We should pray for our church and our pastor.

Pray for the lost. Definitely claim some soul for Christ, and pray on until that soul has yielded. The family altar provides wonderful opportunity to secure that agreement and unity as touching petitions and to which Christ promised special consideration (Matt. 18:19).

Pray for the missionaries. This creates a missionary-mindedness and vision in the family. It is a good practice to adopt some missionaries for your family altar prayers. Children and all concerned will be greatly affected by this.

It is wise to be definite and to have a prayer notebook. In this notebook one can enter prayer requests, and beside the requests promises from God's Word. As the requests are answered, praise testimonies can be entered.

V. Manifestation

The fourth exercise of the altar is the living of the altar. What has been impressed through God's Word and expressed through prayer must now be manifest in the life.

The four G's of the family altar might be summarized as God—get—grow—give. After Elijah had reconstructed God's altar, he hurried down to work for God. Worship of God must pass on into work for God. The spirit of our family altar must control and permeate every expression of our lives.

Try to share the blessing of your family altar. You may share your blessing by a letter, a testimony, a smile, a witness to someone who is lost, by conversation. Be sure to share, for he who receives blessings and does not share them becomes puffed up with the poison of vanity. But a blessing shared is a blessing kept and enriched.



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Another Hebrew Christian writes: "You cannot imagine the misery we have had to endure and if we did not have faith in Jesus Christ it would not make sense to stay alive. Our Lord helped us during twelve years of unimaginable suffering and now you have come to our rescue with food and clothing. Please be assured of our everlasting gratitude."

From many areas in Europe we receive similar letters of unbounded gratitude for our food shipments and other forms of relief. This ministry helps to feed the undernourished Hebrew Christians, to sustain them in their faith and to encourage the spread of the Gospel.

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Why Some Good People Don't Go to Heaven

[Continued from page 489]

able suffering, He tasted death (separation from God) for every man (Heb. 2:9).

It remained for us simply to accept what He had done for us by accepting Him. Scripture puts it in various forms so that we cannot misunderstand.

"But as many as received him, to them gave he power to become the sons of God" (John 1:12), just as one would receive a present from a friend.

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20), just as one would open the door to a friend who knocks.

"I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him [he is able to guard my deposit] against that day" (II Tim. 1:12), just as one would commit a deposit to a bank in which he has perfect confidence.

This is the faith that saves. This is what it means to believe on Christ. For this is the kind of faith that includes repentance, forsaking our own thoughts and ways, and above all, forsaking confidence in our own good deeds.

No Condemnation; No Separation

To make the wonderful work which Christ did for us on the cross still more wonderful, if that were possible, "there is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

And so we can look eternity in the face and cry with Paul, "Who shall lay anything to the charge of God's elect?" (Rom. 8:33). Not one in all the universe, for "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

Not only because all our sins have been blotted out (Isa. 43:25), but because even the record itself has been wiped out (Jer. 50:20), we shall not stand before the Judge at the great judgment day, for we have already been judged in the person of the One who paid the penalty of death in our place on the cross. This news is so wonderful that it would seem too good to be true, if God Himself had not said it.

Henry Clay's Debt

Henry Clay at one time owed a debt to a bank which he could not pay. But being an honorable man, he went to the bank on the day it was due to see what arrangement he might be able to make regarding it. Speaking to the cashier, he said, "I have come to see about my obligation at this bank."

The cashier replied, "Mr. Clay, you have no obligation at this bank."

Thinking he had been misunderstood, he said, "I am speaking about the note that I owe this bank."

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don't owe this bank one cent."

Unable to understand what he meant, Mr. Clay said, "How am I to understand you?"

Then the cashier said, "Mr. Clay, some of your friends knew of your obligation, and they knew of your inability to meet it; so they made up the sum among themselves and came and paid it. You do not owe this bank a penny."

Tears springing to his eyes, and unable to say another word, Mr. Clay went out to thank his friends for their wonderful display of genuine friendship.

Jesus Christ paid your debt of sin so that God can love you with an everlasting love. Will you accept Jesus as your substitute, and thank Him for His amazing love?

Count your own imagined goodness as useless to save you, and simply accept as a gift what God has done for you through Christ's shed blood on the cross. And you can do that at this moment if you will. Lift your heart to Him right now and do it.

Athanasius: Father of Orthodoxy

[Continued from page 472]

POWER MADE the Arian party dizzy. At the height of their strength division appeared in their ranks, and all that was needed to end their control happened in 361 when Constantius died. The next emperor was a delightful character whose story has often been related. Julian, the Apostate, was a highly educated Hellenic, who desperately tried to restore paganism. Christians were forced out of public office, and in turn they refused to allow their children to attend the pagan public schools.

In the hope that the orthodox and Arians would destroy one another, Julian allowed all the exiled bishops to return to their churches. Thus the hated Athanasius returned to Alexandria, where he held a council during the next year. But the orthodox bishop outwitted the cunning pagan; his wise and patient administration resulted in a unified Church.

Having run afoul of the emperor again, Athanasius was banished for the fourth time, and for two years he dwelt cheerfully, yet with a cloud over his life, in the valley of the Nile.

Later, when Jovian succeeded to the imperial purple, Athanasius once again returned to his home. However, he only enjoyed little respite. The devoted Nicene emperor Jovian lasted only a couple of years, and at his death the Arian Valens ascended to the throne of the Caesars. Once again the Arians rose to power, and the questions of the nature of the Son became the conversation of the day.

As before, it soon became Athanasius against the world. The aged warrior, bent and emaciated from years of toil, fled from his bishopric for the fifth time, taking refuge in the tomb of his father. The clouds, however, had nearly passed by, and after four months the sun shone brightly for the first time since that memorable day at Nicea. The unbowed exile was reinstated by the emperor, who feared trouble from the populace, if the banishment was continued.

February 1, 366, marked final victory. Athanasius, champion of the deity of the Word, stood with head high, astride the Christian world once again. His feet were planted firmly amid the wreckage of the futile efforts of Constantine, Constantius, Julian and Valens.

For seven years Athanasius worked in peace and rest, occupied with the composition of many works. Finally on the second of May, 373, he journeyed through the valley with the Companion for whom he fought. And as Athanasius walked down the mountainside into the valley, he could see, etched boldly in the sky, "Not of the same nature, but Deity; not State control, but an independent Church; not imperial politics, but universal creed." All Christians since then have read that writing in the sky of history—letters etched by the "blood, sweat, toil, and tears" of Athanasius, the intrepid father of orthodoxy.

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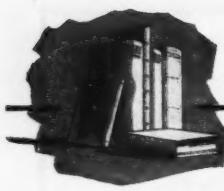
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Bunyan was born in 1628 near Bedford, England, the son of a tinker in Elstow. He was trained to follow his father's vocation. He received only the barest amount of schooling, all of which was utterly forgotten. This he tells us himself in his writings. And yet it was from this man that we have received writings which "have for two centuries affected the spiritual opinions of the English race in every part of the world more powerfully than any book or books except the Bible." So wrote a great authority on Bunyan, James Anthony Froude.

While Bunyan is probably most famous for his *Pilgrim's Progress*, yet Dr. Smith believes that Froude is right when he says, "The Holy War would have entitled Bunyan to a place among the masters of English literature."

The biographical chapter on Bunyan and the introduction to *The Holy War* both contribute largely to the value of this new edition of this book, for they make possible a better understanding of the book. The average reader needs an outline of the story. Recognizing that this will not be easily available for most readers, Dr. Smith includes James Blanton Wharey's outline.

Dr. Smith also gives a most interesting, though brief, treatment of the sources of Bunyan's ideas in *The Holy War*. Having pointed these out, he explains, "Bunyan was a greater genius and wrote with more vivacity and brilliance than any of his predecessors in allegorical literature."

Moody Press is to be commended in making available to Christian readers today this well-known book. At the close of this volume the reader will find voluminous notes and an extended bibliography. All of this bears the marks of Dr. Smith's painstaking care and scholarship. The text itself was edited by S. Maxwell Coder, former editor-in-chief of Moody Press and now vice-president and dean of education at Moody Bible Institute.

378 pages. 5 1/2 x 8 1/4 inches. Moody Press, Chicago (1948). \$3.50. W.F.

Round-Table Programs for Young People, by Robert Parsons, program director of radio stations WMBI and WMBI-FM.

This is an attractive and well-planned book of program material for use in young people's groups. The four scripts presented are to be used just as the title of the book suggests, for round-table discussion. Although the material is thorough and detailed, it allows for ample individual expression and effort on the part of the young people. The script titles are: "The Bible," "Worldly Pleasures," "Sin," and "A New Creation." There are also two chapters on "The Set-up" and "Helpful Hints," which will prove valuable to youth leaders as well as to the young people themselves.

54 pages. 5 1/2 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids (1948). 50 cents. H.E.G.

Religious Liberty in the Near East, by S. A. Morrison.

This survey of the present situation in predominantly Moslem lands with regard to religious liberty is very timely. The

author is secretary of the Egypt Mission of the Church Missionary Society and has spent twenty-eight years in that land which is the intellectual center of Islam.

He gives an excellent summary of Moslem ideas on religious liberty and reviews the general situation before and after the beginning of the war as an introduction to his treatment of the individual countries. All the countries, from Iran westward to Morocco, are dealt with under four main heads: "The General Situation"; "The Position of Minorities"; "Status of Converts"; "Foreign Missions" (except in the northern Sudan, where Christian missions are not allowed to enter). This book is invaluable for those interested in missions to Mohammedans, but deserving of reading by all Christians who would appreciate the values of our own religious liberties.

50 pages. 5 1/2 x 8 1/2 inches. World Dominion Press, New York (1948). Paper, 50 cents. H.R.C.

The Symbol of the Faith, A Study of the Apostles' Creed, by George Hedley.

An amazing defense of unbelief! On his own confession, the author "seeks to avoid both of the current major heresies of American Protestantism: the 'modernist' and the 'fundamentalist'" (italics ours). Owning that there was a time when, because of what he deemed intellectual honesty, he could not repeat the Apostles' Creed, he now is able to "recite the creed in a clear voice and in a clear conscience," though he says, "I am no more able today, than I used to be, to assert the factuality of the creedal statements. Some of them, indeed, now seem to me even less tenable, in literal terms, than they did at the outset."

This amazing reversal is based on what the author thinks the creed has meant in the centuries of Christian history. For example, he asserts that since different churches used only parts of the Apostles' Creed, that proves that it was not all essential. In fact, it seems to give Dr. Hedley the right to disbelieve it all! I wonder what would have happened to him if he would have made application to join a Christian assembly in those days—or do I?

173 pages. 5 1/2 x 8 1/4 inches. The Macmillan Company, New York (1948). \$2.50. W.C.

A Book of Worship for Free Churches.

An interesting manual of services which has some points of excellence. Surely here is a great move from colonial Congregationalism. Many of the prayers of Episcopalian origin are used. Services strikingly in conformity to Episcopal procedure are suggested. The church year finds large place in the suggested plan of services.

There are incidental references that some evangelicals would object to (e.g., sacrifice and the Lord's Supper, p. 60; origin of the Church, p. 86). More serious is the laudatory strain in many of the burial service prayers (pp. 173, 338, 340), the omission of the charge to protect the purity of the Church in what is close to the ordinal service (pp. 201-203), and what is tantamount to prayer for the repose of the soul of the suicide (pp. 341, 342). These blemishes, it seems to us, more than offset some of the qualities of the work.

416 pages, 4 1/2 x 6 1/2 inches. Oxford University Press, New York (1948). \$1.50. W.C.

I Beheld the Mountains, by Joseph Payne.

Mongolia is not a land of mountains, but is mostly a great, treeless tableland. Nevertheless, there are tremendous spiritual mountains to be overcome by the missionary who tries to make Christ known there. It is these mountains to which the author refers in his title. In describing them he

is also describing the Mongolians, their conditions of life, customs, demon worship. All these things are related to his own experience as a missionary of the Mongolia Evangelistic Mission. The description of banditry and the marvelous deliverance of the author and his wife from death at the hands of bandits are particularly vivid. There is also a striking chapter on Mongolian prisons and the Christian work carried on in one of them. An interesting book on a little-known land.

135 pages. 5 x 7 1/2 inches. Victory Press, London (1948). \$1.75. H.R.C.

Look Again at China, by Willis Lamott.

An introduction to China written for American Christians. Contains in brief form a comprehensive treatment of the land, the people with their social customs and religion, and the history from ancient times to the close of World War II. There is also a brief summary of the introduction of Christianity and the spread of its ministries. Many illustrations add interest to the book, which is quite useful as a background survey.

64 pages. 6 x 9 inches. Friendship Press, New York (1948). Paper, 50 cents. H.R.C.

Gil Dodds, the Flying Parson, by Mel Larson.

This book is the third revised edition of the story of Gil Dodds, the modest and unassuming Christian athletic leader. His testimony, "I run for Christ" (Chapter X), should be read by all who are interested in athletics. He proves to the world that a man can be a good Christian and a great sportsman.

125 pages. 5 1/2 x 8 inches. Zondervan Publishing House, Grand Rapids (1948). \$1.50. B.C.B.

Silver Star in Rainbow Valley, by Basil Miller.

Here is a Christian adventure story that all boys and girls will want to read. Kay, a girl of the Golden West, and Kim, her cowboy companion, start out from the Diamond D Ranch to capture Silver Star, king of the mustangs. Natachee, an Indian maiden, is with them when they witness the round-up of thousands of wild horses by greedy cowboys who mean to kill them and sell their flesh. These young people risk their lives to free the captive horses, and then later are joined by Lone Eagle, an Indian chief's son, who leads them into Rainbow Valley, where they succeed in capturing beautiful Silver Star. All boys and girls from ten to fourteen will enjoy the excitement of this story of western desert land.

89 pages. 5 1/2 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids (1948). \$1.00.

More Than Conquerors: a Story of the Christian Church, by G. F. Hedstrand.

A very brief story of the Church, touching a few of the high points and introducing a few of the leaders and the contribution they made to the mission and expansion of Christianity. Useful and informational as a brief, elementary story of the Christian Church, but not as a careful study of Church history.

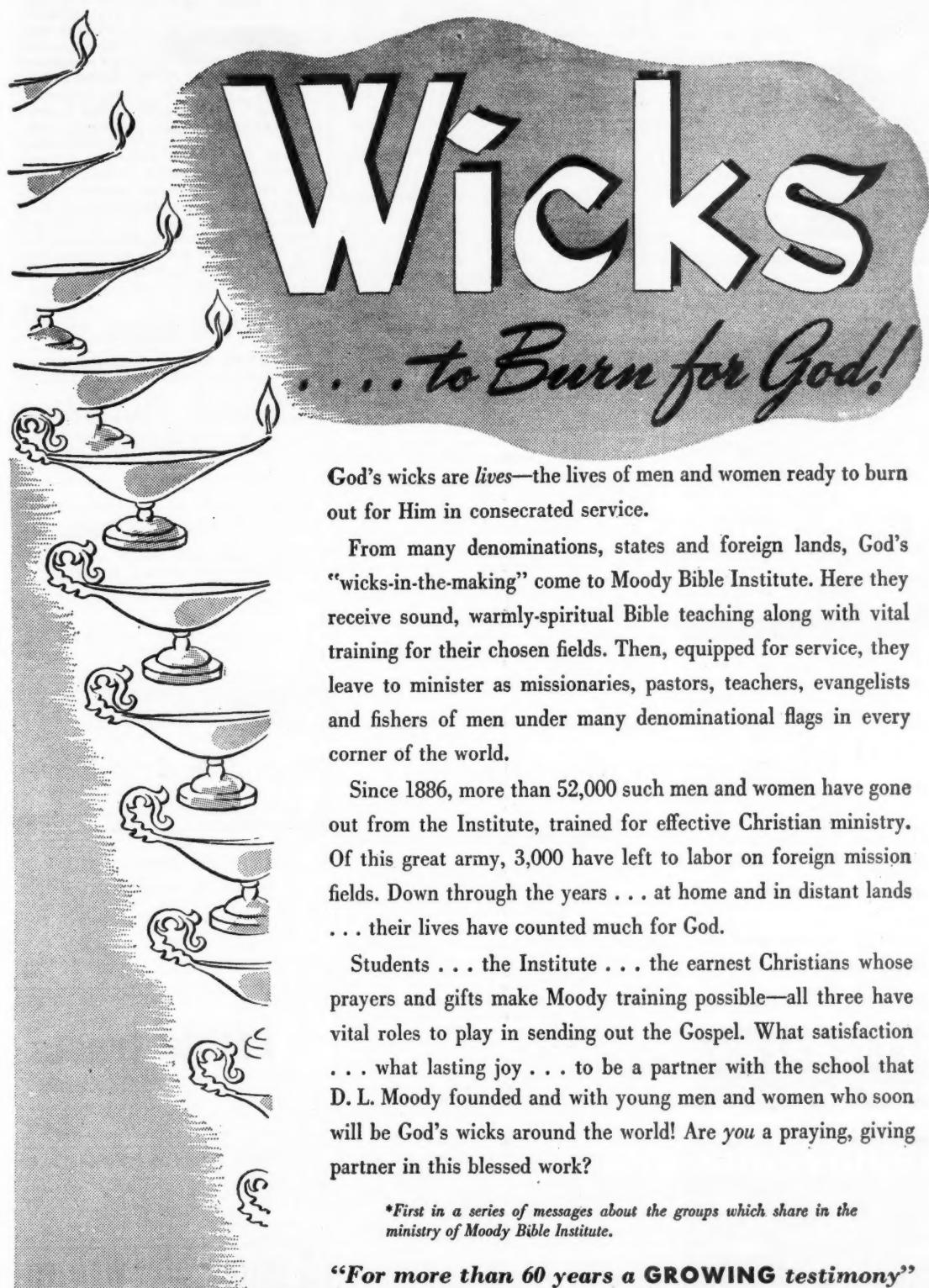
119 pages. 5 x 7 1/2 inches. Covenant Press, Chicago (1948). \$1.50. E.S.M.

Questions Jesus Asked, by Clovis G. Chappell.

Here we have a collection of sermons that rise far above the average in elements that go to constitute truly great preaching. Dr. Chappell is one of the pulpit masters of our day. Sound to the core, the seventeen messages in this volume are warmly evangelistic and practical. They get down close to where people live and show a keen understanding of human nature. The author has uncanny ability in probing beneath the surface and touching the innermost springs of faith and conduct. The sermons are masterpieces of logical analysis and illustrative power. Furthermore, they are clothed in a chastened beauty of diction that makes them a delight to read.

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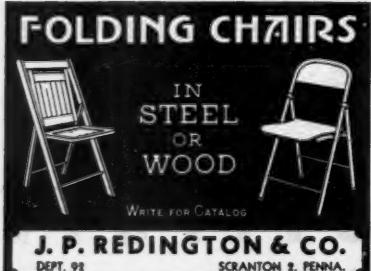


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191 pages. 4 1/4 x 7 1/4 inches. Abingdon-Cokesbury Press, New York and Nashville (1948). \$2.00.

Glorifying Christ, a Meditation in John 17, by Robert James Devine.

This pamphlet presents a very reverent and at the same time practical meditation on portions of our Lord's high-priestly prayer recorded in John 17. Spiritually minded Christians will find it to be of some help, although it is not what might be called a profound or particularly illuminating treatment of the material covered.

30 pages. 5 1/4 x 8 inches. Leader Press, Frederic, Wis. 25 cents. C. N. B.

John Calvin: Many-sided Genius, by Sir Alfred T. Davies.

This little book is an essay of appreciation or evaluation of the life and influence of John Calvin. It was originally published in England and was awarded the Samuel Cockerell Trust Prize on the occasion of the four hundredth anniversary of the birth of Calvin. The author, a lawyer and educator, does not seek to give a biography of Calvin, nor to enter the controversial field of his theology. He does, however, show the tremendous influence Calvin has had on the entire world. He says, "In short, John Calvin is the exclusive possession of no sect or denomination, the intellectual possession of no single country or continent, the inspirer of no single age or country. Like Abraham Lincoln, he 'belongs to the ages'."

92 pages. 5 x 7 1/2 inches. American Tract Society, New York (1947). \$1.50. E.S.M.

The Conqueror's Way, by H. W. Cragg, M.A.

This short but weighty treatment of the victorious life merits the careful consideration of all who seek to grow in grace and increase their fruitfulness for Christ. It warns of such deceptive by-paths as legalism, quietism, and perfectionism.

The author shows clearly the relationship between positional and experiential holiness. We do not become righteous to be declared righteous, but we are declared righteous to become righteous. What God has done for us in Christ obligates us to live a well-rounded Christian life. Justification is not a sedative but a stimulant to holy living.

80 pages. 4 1/4 x 7 1/4 inches. Inter-Varsity Fellowship, Chicago (1948). 85 cents. C. N. B.

Trekking Among Moroccan Tribes, by James Haldane.

This is more than a book of missionary experiences. It is a record of conversations and dealings with a fanatically Moslem people that is a unique revelation of their ways of thinking and underlying principles of action. Any new missionary to Morocco would do well to read these accounts culled from the author's own thirty years of life and ministry among the Arabs and Berbers there. These people dearly love a discussion of religious and philosophic truths into which the preacher of Christ is readily drawn. Some of their sayings show real depth of insight, and even their sophistries are so backed up with a wealth of similes and metaphors drawn from everyday life that the missionary finds it difficult to combat them. To gain an understanding of Islamic fatalism, the extreme cult of "things as they are," one need only read this volume written by a gifted storyteller as well as faithful witness to Christ.

192 pages. 5 1/2 x 8 1/2 inches. Fleming H. Revell Co., New York (1948). \$6.00. H.R.C.

Africa Looks Ahead, by W. Singleton Fisher and Julian Hoyte.

Biographies of consecrated missionaries are usually interesting and inspiring reading. The present volume deals with a missionary couple, Walter and Anna Fisher, who gave a full life of service to Christ for the people of central Africa. It was Fred Arnot, one of the greatest of Africa's pioneer missionaries, who inspired young Dr. Fisher to give his life to central Africa,

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just as he also stirred up the renowned Dan Crawford. Dr. Fisher had trained as a physician, and his future bride, who went to the field two years later, was a qualified nurse. In Africa they found more than ample scope for their abilities. It was a day when missionaries as well as natives were continually laid low by disease and west Africa was gaining the name of "the white man's grave." Yet God granted to them nearly half a century of service described in this book.

212 pages. $5\frac{1}{2} \times 8\frac{1}{2}$ inches. Fleming H. Revell Co., New York (1948). \$6.00. H.R.C.

On Our Own Doorstep, by Frank S. Mead.

A survey of the outlying territories of the United States as they are related to Christian home missions. Hawaii, Alaska, the Panama Canal Zone, the Virgin Islands and Puerto Rico are discussed in order, with a concluding chapter on "Tomorrow." Each chapter begins with a historical résumé and description of backgrounds, which helps one to understand the missionary situation. A great deal of valuable information is conveyed in an interesting fashion, some of it on areas on which there is comparatively little material in print.

The author's viewpoint, however, is that of one who is preoccupied with church unionism and the so-called "social gospel," and he writes enthusiastically of "a constructive program in evangelism, dealing with existing social and economic conditions." While we may disagree with his point of view and conclusions, we can still appreciate his valuable contribution to our understanding of these mission fields "on our own doorstep."

168 pages. $4\frac{1}{2} \times 7$ inches. Friendship Press, New York (1948). Cloth, \$1.50; paper, 90 cents. H.R.C.

Forty-eight Plus! by Constance M. Hallock.

Outside of the forty-eight states there are American possessions with a total population of around three millions. This book deals with five of these territories and the missionary work carried on in them. A multitude of good illustrations attracts and holds the attention, while the large pages with clear, well-spaced type make it easy to read. The author combines a smooth, free style of writing with an abundant supply of facts to make a book which is both readable and informative.

64 pages. 8×11 inches. Friendship Press, New York (1948). 75 cents. H.R.C.

Ten Favourite Bible Stories, by C. Oakden Bales.

The author has done a most interesting piece of work here in letting birds and animals tell such stories as Noah's ark, the Passover lamb, Elijah's experience of being fed by the ravens, and Daniel in the lions' den. These stories would be interesting to children from three or four to nine years old.

64 pages. $4\frac{1}{4} \times 7\frac{1}{4}$ inches. Victory Press, London (1948). \$1.00. W.F.

Do You Know? A Bible Guess Game, by Marion May.

This is a delightful picture book for little tots. The makeup of the book, the simple pictures, easy verses, and the guessing element all go into making a real contribution in the field of books for small children.

62 pages. $6\frac{1}{4} \times 9\frac{1}{2}$ inches. The Warner Press, Anderson, Ind. (1948). \$1.25. W.F.

Marian's Favorite Bible Stories, by Marian Schoolland.

Here is a bright, new Bible story reader to capture the heart of every young child. These sixty-three stories have been selected carefully from the Old and New Testaments. They are short, simple, direct, and true to the Bible. The choice of words, typography, and pictures will make this book a favorite with many children three to eight years of age. This is an above-the-average book of Bible stories for children.

128 pages. $6 \times 9\frac{1}{4}$ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1948). \$1.50. W.F.

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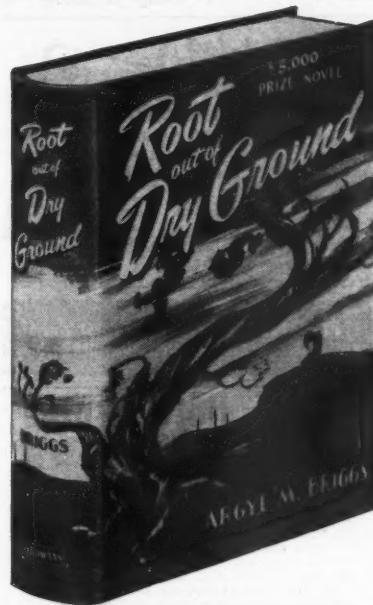
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terrible specter of atomic warfare fills the hearts of apostate nations with fear. It is God's judgment upon a world that refuses to return and repent, and believe the gospel (Mark 1:15).

Today psychologists, sociologists, politicians, economists, essayists all tell us how to put things right, but none tell us how to put *man* right; and it is he who is responsible for the fearful state of the world today. The psychologist explains sin away and tells us that guilt can be banished. You have only to bring that suppressed guilt-complex into consciousness and it will be no more. To banish guilt thus is the sure and certain road to damnation.

The urgent need today is to recover the lost sense of sin, guilt and judgment. Until that is recovered, things *must* go from bad to worse. Calamities will only make men more pessimistic, fatalistic, materialistic. Even now life is treated lightly, and the Epicurean motto is very popular today: "Let us eat, drink and be merry, for tomorrow we die."

In medieval Europe during the calamity of the Black Death, the masses flocked to the churches to pray for divine mercy; they felt the plague was a divine judgment. Today in times of calamity people do not flock to the house of God; they flock to the movies, taverns, clubs, dances, races—anywhere but the sanctuary.

God has become the great *Unreality*, and there cannot possibly be any sense of sin and guilt if God is unreal to men and women. There will be no feelings of repentance until we regain a sense of personal, individual responsibility and guilt before God. The lost sense of responsibility to God inevitably leads to a lost sense of sin and guilt, and when this goes, everything goes.

A trade unionist, remarking on the utter lack of discipline and sense of responsibility of duty among men, said to

me, "The workers today are crucifying their leaders."

When men lose all sense of responsibility to God, then they lose all sense of individual responsibility to their fellows and to the state. Then crime, gambling, dishonesty, immorality, falsehood, faithlessness on the part of husband and wives, the wrecking of homes increase at an alarming rate. With sin rampant, fear increases, things get out of control, prophetic voices are unheeded, and nations rush headlong to disaster. Judgment follows judgment until there is "no remedy." Utter ruin becomes inevitable (II Chron. 36:16).

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ALUMNI ASSOCIATION OF MOODY BIBLE IN-
STITUTE, LAWRENCE E. PEARSON, PRESIDENT;
HERBERT LOCKYER, JR., EXECUTIVE SECRETARY.



Pastors who attended the rally at Abilene, Kan.

Alfred Martin joined the Institute faculty in January. He will teach Biblical Criticism, Analysis subjects, Church Supervision and Evening School Synthesis.

Mr. Martin has his B.A. from Washington University, Th.M. from Dallas Theological Seminary and returned to Dallas for a year of graduate study, working toward his Th.D. He served in the Presbyterian church in Pine City, Minn., three years, and has taught in Beatenberg Bible Institute in Switzerland.

Mrs. Martin is a graduate of Biblical Seminary of New York. They have a two-year-old daughter.



First Baptist Church at Abilene, Kan., Ralph Manchee '41, pastor.

with the help of the Lord she anticipates doing a real service for Him in this office.

FELLOWSHIPS

Kansas

Eighty alumni of the state of Kansas met on December 30 in the First Baptist Church of Abilene, Kan., to organize a state fellowship. The officers elected were: president, Francis Crown '45, Winifred, Kan.; vice-president, Harry Colas '19, Kansas City; secretary-treasurer, Ralph H. Manchee '41, Abilene; corresponding secretary, W. C. Janzen '10, Newton.

St. Louis

Alumni in the St. Louis area met in the Kingsland Memorial Presbyterian Church, December 27. Officers are to be elected at the next rally, which will be held February 28.

Houston, Texas

On January 20 the alumni of the Houston area met in the Christian Center. After a talk by Herbert Lockyer, the group adjourned to the Music Hall, where Dr. Irwin Moon showed the "Voice of the Deep."

NEW ALUMNI SECRETARY

Patricia F. Wilken '48, is the new Alumni office secretary. Miss Wilken was born in Chance, S.D., and later moved to Remington, Ind. She is a graduate of the Remington High School and also of the Missionary Course of Moody Bible Institute, and hopes some day to go to the mission field.



The Alumni office is a busy place, but Miss Wilken is a capable secretary, and

Lake Charles, La.

The Southern Louisiana Alumni Fellowship organized in the Lake Charles Bible Church January 21. Charles Demy '38, is the pastor. Mr. Lockyer brought greetings, and "Against the Tide" was shown.

Peoria, Ill.

Former students of central Illinois met at the Christian Center, Peoria, on January 17. Officers elected were: president, Willard Martz '37; vice-president, Edward Hellyer '34; secretary-treasurer, Mrs. Willis Grimm '40. Mr. Lockyer spoke, and "Voice of the Deep" was shown.

ALUMNI MAIL BAG

Wurtemberg, Germany

The Rev. Herbert Lockyer, Jr.

Dear Sir:

I am in receipt of your circular letter of November 4 inviting me to become a member of the Alumni Association of M.B.I.

How much would I like to comply with your kind invitation, even though it is more than fifty years since I left the Institute in May, 1898. But I am so happy not to be encumbered by the mammon of this world, and that to such an extent that at the end of a month I have not sufficient cash to buy me even a postage stamp. Yet it is a great blessing and a wonderful gift of grace by our Lord and Saviour to depend so entirely upon our heavenly Father. And trust adds to the praise of God who gives us every day our daily bread.

But of course it is to me impossible to pay even one cent toward the Alumni membership and much less for any of the so desirable books you advertise.

I was very much interested reading on your list of books the name of my much-beloved and honored teacher at the Institute, William R. Newell. Is Mr. Newell still alive? He must be about the same age as I, nearly 81 years old.

With my most hearty prayers for God's rich blessings upon the Moody Bible Institute also in the year 1949.

Baron Felix A. Stackelberg

London, S.E.5.

Dear Sir:

It may interest you to know that I am one of those who graduated from the dear old M.B.I. in December, 1914. After leaving the Institute, I worked for a year with Dr. A. C. Dixon in evangelistic work during his pastorate in Spurgeon's Tabernacle. Then I went into a pastorate in Godalming, Surrey, for five years, after which I spent fourteen and one-half years in Belgium with the Belgian Gospel Mission founded by Ralph and Edith Norton. Returning to England in April, 1936, I became the secretary of this British Bible Union, and have for some time been the editor of the magazine as well. I mention all this, thinking it may possibly interest you to know, at least in outline, what I have been doing since I left "Moody."

Henry K. Bentley

Callaway, Neb.

Dear Mr. Lockyer:

I hardly know how I should start a let-

Moody Monthly

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ter like this, so I will just say, God bless all you dear Christian friends for all you have done for me. It seems wonderful to me that I can send in this little slip of paper with its information and feel that I am counted as one of the members of the Alumni Association, and I gladly enclose the little fee. It is a beautiful thing you are doing in providing scholarships for worthy young people, making possible the training for Christian service of some who might otherwise not have the privilege, and I am glad to have a share in so good a cause. I have added an extra dollar to my dues; will you please accept it as a gift of gratitude to the school that has helped me much in the study of God's Word and greatly enriched my life?

Lena Huenefeld

West Pawlet, Vt.

Dear Sir:

In reading the MOODY MONTHLY we have not noticed the formation of any group of M.B.I. graduates in the New England area. My wife and I being recent graduates are very desirous of seeing that such a group is organized either for Vermont state or in New England.

At present we are not members, but please find a money order to pay our dues for the coming year.

We have contacted the possible candidates we know in this area, but realize our list is incomplete. Would you please send us the names of M.B.I. graduates working in this state or in New England that we might contact them.

If there is any other necessary information needed in forming such a group, please send it.

Roland '46, and Mrs. Gerdes
(Ida Lucia '47)

Bolivia, South America

Dear Brethren:

Enclosed please find my check for three dollars for my annual Alumni dues and renewal subscription to the MOODY MONTHLY. God bless the school that D. L. Moody founded. Praise His holy name!

V. D. Roberts

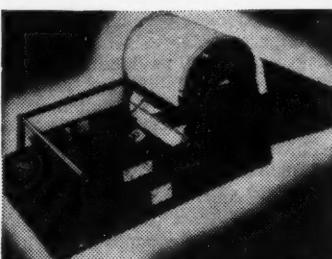
MOODY ALUMNI AROUND THE GLOBE

James and Mrs. Bisset (Charlotte Pearson), both '38, write from Kijabe, Kenya Colony, East Africa: "In the past month quite a number of believers passed through the waters of baptism." Plans are being made for the building of student buildings, dormitories and an auditorium, which will enable them to expand their Bible school program.

Jane A. McNally '35, West Khandesh, India, reports that there are fifteen boys in their boarding school. In the same area the ultra-orthodox Hindu organization implicated in the assassination of Gandhi has opened an all-out offensive. They are also opening schools.

Ruth Sundeen '47, Ethiopia, East Africa, has been spending most of her time in language study, and has taken her first language examination. She expects to go into leprosy work in the future.

William '32, and Mrs. Strong (J. Eleanor '33), of French West Africa, have



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been doing extensive traveling in the last few months in order to get their outfit and baggage, as well as building materials. They report: "In the last year Mr. Strong has driven the mission truck 10,000 miles." Shortage of missionary personnel has seriously hindered the progress of the Bible school.

Edward W. Morrow '27, Maradi, Niger Colony, French West Africa, on leaving the States thought he would be teaching in the evangelists' training school at Tsi-biri. At present he is not needed there, and has been sent to Nikki, in Dahomey, to teach French to two missionary couples.

Flora Mae Duncan '46, Chengtu 9, Szechwan, China, is praising the Lord for His blessing of souls. She writes: "In the past six days I've prayed with six Chinese who accepted Christ as their Saviour." The Lord has opened a door for another worker and her to teach nurses one day every other week.

Bennie '43 and Mrs. Benson (Dorothy Simon '44) sent Christmas greetings from the Ch'u'en yu Orphanage, Kanhien, Kiangsi, China.

Jean Quimby '47, reports her safe flight from San Francisco to Tokyo and then on to Jumonji. She needs prayer as she begins service for the Lord in Japan.

Beatrice Noffsinger '44, Anglo Egyptian Sudan, East Africa, is being kept busy doing medical work, learning the language and speaking.

John and Mrs. Schwab, both '46, and sons, Phil and Jonathan, left San Francisco December 14 en route to Honolulu. They were scheduled to leave Honolulu and go on to Yokohama. Their mailing address is: Rev. C. E. Carlson (JSS), CIE Section GHQ SCAP, APO 500 c/o Postmaster, San Francisco, Calif.

James '39, and Mrs. Garlow (Joyce Spohn '38) request prayer for their son David, who is under doctor's care. The Garlows are in Banskandi, Assam, India.

Frank '27, and Mrs. Bundy '29, Panajachel, Solola, Guatemala, C.A., report progress in evangelical radio broadcasting in Guatemala.

Wilma R. McGraw '47, an appointee for Africa, hoped to leave the States on February 1.

Michael and Mrs. Glerum (Alice Unkefer), both '42, Talata Mafara via Gusau, Africa, reported as high as seventy-eight patients within a few hours who came to them for medical and dental care.

James '42, and Mrs. Lucas (Alice Van Stee '42) arrived in the Belgian Congo on October 24. They have been assigned to a new station in French West Africa.

Mary E. Baker '45, sent Christmas greetings from the Unevangelized Fields Mission, Congo Belge, Africa.

Eunice I. Ott '41, Southern Rhodesia, Africa, writes that this will be the fourth year of their school at Msengedzi.

Henry Digby '32, arrived in El Salvador on October 12. At a conference attended soon after his arrival, twenty stood to their feet and accepted Christ as Saviour.

Howard and Mrs. Dovers (Eunice McReynolds '42), Bolivia, S. A., report that they are building a new church in Cai-pepe.

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MOODY ALUMNI U.S.A.

Paul A. Thompson '16, is chaplain of the Chenango County Jail, N.Y., and holds services there each Lord's Day.

A. Garland Rotenberry '25, has become the newly appointed Protestant chaplain at Stillwater Prison, Stillwater, Minn.

Craig Massey '46, the pastor of the Village Church, Mt. Morris, N.Y., has written a very fine article on "Humility" in the January issue of *Revelation* magazine.

Frances E. Baker '46, is arriving to assist with the "Pleasant Pathways" program heard each weekday morning at 10:45 over station KODL, Dallas, Ore. Miss Baker taught last year in the released-time Bible school at Taft, Calif.

Timothy Pietsch '35, left for Japan on January 28 from San Francisco.

George Links '47, has been traveling in a Cathedral Caravan—a gospel trailer—since May 1, 1948.

David Martin Krehbiel '47, a senior at the King's College, New Castle, Del., is director of "Above the Clouds," a radio broadcast emanating from WBMD, Baltimore, every Saturday morning at 10:35. He is also assistant director of the Baltimore Youth for Christ.

Russell '42, and Mrs. Bowren are working with the Navajo Indians in Magdalera, N.M.

Dorothy Chamberlain '47, Oakland, Calif., asks for prayer. She is to leave for Japan the latter part of February.

Richard Dunbar '47, is the director of Youth for Christ in Lakeland, Fla.

John A. '23, and Mrs. Roskam (Dorothy Cameron '23) are now living at 464

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Martin St., Penticton, B.C., Canada, where Mr. Roskam is pastor of the First Baptist Church, after serving as pastor of McLaurin Baptist Church, Grande Prairie, Alta., for more than nine years.

Walter Vesterfelt '48, left the M.B.I. barber shop to take a pastorate at Cedarville Union Church, Cedarville, Mich., December 19, 1948.

Mortimer H. Knoblock '27, has resigned the pastorate of Temple Baptist Church, Lincoln, Neb., after a period of four years, and entered the evangelistic field in March, 1948.

Harold M. Richards '44, was ordained November 28, 1948, in the Cazenovia Park Baptist Church, Buffalo, N.Y.

Eleanor Gemberling Pankow '41, is at present studying for her master's degree at the American Conservatory of Music, Chicago.

Vernon L. Gibb '27, after six years of service in the Tampico (Ill.) Baptist Church, has resigned this pastorate to take up new duties as pastor of the First Baptist Church of Blandensville, Ill.

Carl W. Brown '39, has accepted the call as pastor of the Immanuel Baptist Church, Fort Wayne, Ind.

John Dornhoefer '10, sends clippings of his new church, dedication services of which were held December 5. Ten weeks after Mr. Dornhoefer began this pastorate in the Congregational Church of West Williamsfield, Ohio, the church was struck with lightning.

BIRTHS

To Herbert W. Casler '40, and Mrs. Casler, a son, Douglas Keith, Aug. 24, at Brantford, Ont.

To Clyde Oster and Mrs. Oster (Ruth Weitz '46), a son, Dwight Clyde, Dec. 20, St. Louis, Mo.

To Proctor Davis '42, and Mrs. Davis, a son, Paul Christian, Dec. 7, at Harkness Pavilion, N.Y.

To William A. Austin and Mrs. Austin (Louise Brown '41), a daughter, Beryl Louise, May 18, at Paterson, N.J.

To James Jacobson and Mrs. Jacobson (Ruth Butts '42), a daughter, Phyllis Agnes, Nov. 25, Jos, Nigeria.

To Robert Lee Flora '47, and Mrs. Flora (Blanche Blazek '44), a daughter, Judith Ann, Dec. 26, Flora, Ind.

To Samuel P. Neufeldt and Mrs. Neufeldt, both '44, a daughter, Cynthia Louise, July 27, at Salem, Ore.

To Dwight J. Smith '39 and Mrs. Smith (Beth Birum '39), two daughters, Eloise Reola, age three, and Karen Elizabeth, age one. The adoption was made final on Dec. 24.

ALUMNI WEDDING BELLS

Charles William White '47, and Jeannette Hertel '48, Oct. 1, at Grand Rapids, Mich.

Dr. Hymen Lawrence Weber and Lillian Washer '36, Dec. 16, Des Moines, Iowa.

Glen Everett Junker and Mildred Grantham '46, Nov. 28, Rushsylvania, Ohio.

SUMMONED TO REST

Archie F. Chapman '97, went to be with the Lord on Nov. 15, 1948.



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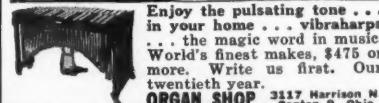
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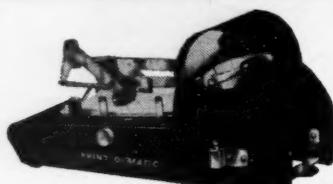
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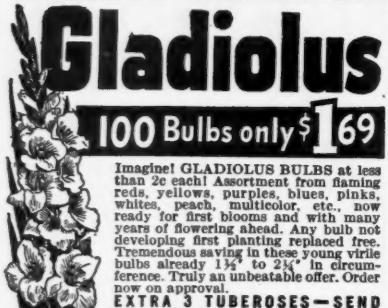
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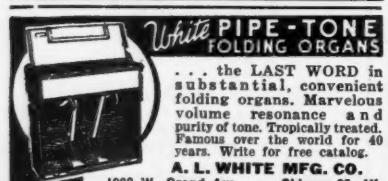
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The Dangers in Some of Our Present-Day Sunday School Lessons

[Continued from page 505]

heresy, nevertheless their teaching of error under the guise of truth gives the devil a real opportunity to see that such results follow. For wrong directions, though ignorantly and unintentionally given, can lead to one's death if they are followed.

Here is an instance of such a tragic thing. The narrator of it says: "I was going West one time during the winter. The train had two engines plowing along. There was a woman, with a little baby in her arms, who wanted to leave the train at a certain little station, where they stop the train if you come from a certain distance. The brakeman came in and called the name of the station when we were getting near. The woman said, 'Don't forget me,' and he replied, 'Sure.' There was a man there who said, 'Lady, I will see that the brakeman doesn't forget you—don't worry.' A little later he said, 'Here's your station.' She hopped off the train—into the storm. . . . The train had gone on about three-quarters of an hour when the brakeman came in and said, 'Where's that woman?' The traveling man said, 'She got off.' The brakeman said, 'Then she's gone to her death; we only stopped the train yonder because there was something the matter with the engine.' They called for volunteers and went back to look for her. They searched for hours and finally found her out on the prairies, covered with a shroud of ice and snow woven about her by the pitiless storm, and with the little babe folded to her breast. She followed the man's directions, but they were wrong and they led to her death and the death of her little one."

Tragic and sad as that was, it is as nothing compared with the end of those who go to their eternal death, their ever-

lasting destruction, because someone gave them the wrong spiritual directions and they followed him. And that is exactly what is happening in a multitude of Bible schools today where such false teachings as those we have been testing in the light of the Word of God are being given. And the end is not yet, for the "new curriculums" that are being put into operation in many Bible schools at this time are but a continuation of the same old departure from "the faith, which was once for all delivered unto the saints," that has been going on with ever-increasing intensity in recent years.

In view of this, here is a timely "Thus saith the Lord": "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? . . . Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord" (Jer. 23:28-32).

Therefore, "beloved, believe not every spirit, but try [prove] the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1-3). Like the "more noble" Bereans (Acts 17:11), let us check what we hear or read of a religious nature with the Scriptures, and accept the teaching of no man who says, "I have an idea," unless that idea is altogether agreeable to and founded on the Word of God. "Prove all things; hold fast that which is good" (I Thess. 5:21).

Tibet: Land of Mystery and Sorrow

robbers, she reached Tatsienlu in April, 1893.

Settled work was begun in 1897 in Tatsienlu, now known as Kangting, by Messrs. Polhill, Mayer, Souttie, Johanson and Amundsen. These C.I.M. workers carried on their work among the Tibetans in a systematic way, but it was not until May 14, 1904, that any real fruit was seen. Then four Tibetans confessed Christ in baptism. A year later eight more were baptized. The work at Kangting, despite the hardships of life on the Tibetan border, has definitely progressed.

Later, the United Christian Mission started a work in the same place. Theodore Sorensen labored there for a number of years, and then J. Huston Edgar was in charge of the work, together with Mr. Cunningham. Messrs. Sorensen and Edgar have, perhaps, done more than any other two workers in southeastern Tibet to give the gospel to the Tibetans. Mr. Sorensen's excellent Tibetan tracts and catechisms are known to multitudes throughout all Tibet, while Mr. Edgar has been responsible for the distribution of this literature and about one million Gospels into a vast number of the homes and temples of the people of Sikang prov-

ince.

Batang, farther west on the upper Yangtze, was the next place considered, and in 1898 Mr. Polhill itinerated through that region with the gospel. This journey to Batang, covering nearly four hundred miles over tremendous mountains, is perhaps the most arduous in the world.

The year 1898 also saw the unsuccessful and fatal effort of Petros Rijnhart and his wife, Dr. Susie Rijnhart, to reach Lhasa.

On July 18, 1908, Mr. and Mrs. J. Muir, of the C.I.M., began settled work in the city of Batang, and one week later Dr. and Mrs. A. L. Shelton and family, of the United Christian Mission, arrived and began work in this isolated outpost of Christian missions. Mr. and Mrs. Edgar joined the company of workers in 1910, but with the outbreak of the Chinese Revolution in 1911, the missionaries were compelled to leave their work. Nevertheless, during the three years spent there, the C.I.M. workers itinerated far and wide with the gospel. Although the C.I.M. did not again take up settled work in Batang, Mr. Edgar made frequent visits to it. Later Dr. Shelton, whose reputation as a courageous pioneer

and beloved physician was well established, recommended work for the United Christian Mission; but in 1922 he was brutally killed by robbers.

On the Kansu-Tsinghai border, the C.I.M. has maintained a work among Tibetans in and around the towns of Sining, Kweiteh, Hwalung and Lotu. The work in Sining was started in 1885, and today there is a Tibetan Gospel Inn where Tibetans may stop on their journeys and hear the message of redeeming love. A church of Tibetans and Chinese has been gathered out for the Lord, to bear witness to His saving grace and power in this strategic center of heathen shame.

Sining is just one day's journey (about thirty miles) from the Kumbum Lamasery with its great golden roof and yearly Butter Festival. Tens of thousands of pilgrims come to worship before great images especially made for the occasion of tons of butter given by Tibetan devotees, and artistically wrought and decorated with much gilding and coloring.

Kumbum is second only to Lhasa in importance, for it is the birthplace and home of Tsong K'ahor, a lama and "incarnation" of the Buddha, and the great reformer of the Tibetan Buddhist religion in the fifteenth century. He has been called the "Martin Luther of Buddhism in Central Asia." Much merit is supposed to be acquired by worshiping at his shrine.

The Christian and Missionary Alliance began its first settled work on the Kansu-Tibetan border in Taochow Old City in 1895, under William Christie and W. W. Simpson. Taochow is a Chinese city, but has a strong Moslem community and is a natural center for trade with Tibetans. In 1905, the workers of the C.M.A. opened their first Tibetan station in the town of Choni, situated on the Tao River about fifteen miles south of Taochow. Since those early days the members of this mission have seen much fruit for their extensive and intensive efforts. Between 1922 and 1930, they opened three stations for Tibetans near the Tsinghai border: Labrang, Hehtso and Lhamo.

In 1933, as a result of the constant missionary exploration of Mr. Edgar, the Chinese city of Mowkung on the Szechuan-Sikang border was opened by Messrs. Beatty, Jeffrey, and Parkington, of the C.I.M., as a base station from which to carry on work among hundreds of thousands of people of Tibetan origin living in the colonial capital of Kinchenwan.

This is a region of steep-sided valleys and wild gorges lying roughly north of latitude 30 and west of longitude 103, and about 15,000 square miles in area. In it are the autonomous principalities of the people called Kearing, as well as other smaller groups of the Rung stock. These, while truly Tibetan in culture, custom, and religion, have different languages, and number about 500,000 people. Although under Chinese political jurisdiction, they are still governed by their own princes, according to the feudal system.

From the beginning of this section of the work among Tibetans, Satan has

[Continued on page 536]

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Moody at the Fair

[Continued from page 517]

that means in Mr. Moody's terms, "out and out for God."

One of the young men of the family became a firebrand for God. He went from college to college in England, testifying to the power of Jesus Christ and holding Bible classes. So successful was this ministry that Mr. Moody asked him, with Henry Drummond of England, to spend a winter in Bible teaching at the leading colleges in the United States.

Some time after, young Studd felt the call to give his life to China. On his way to the Orient he visited Mr. Moody, and give him his last 5,000 pounds—\$25,000 in round numbers. By the way, the story of Studd's life—both in China and in Africa—makes mighty interesting missionary reading. The two additional stories of the 153 Building were contracted for. They were ready in 1893 when the fair opened. Fifteen thousand dollars was put into the building and \$10,000 in furnishings.

Two years before the fair opened, Mr. Moody began writing all the outstanding preachers in the world to come to Chicago for two weeks—at his expense. What an array of preaching talent! That story will unfold in the articles to come.

Local Preparation

In May, 1892—one year before the fair was to open—Mr. Moody saw the need of preparing Chicago for the coming campaign. Major Whittle, whose home was in Chicago, was asked to take charge of this part of the work. A quartet was sent from Oberlin College to assist. At that time the musical department was in its embryo stage.

We were told at the Bible Institute that one of the most heartbreaking experiences Mr. Moody ever had to go through was the loss of his dear friend P. P. Bliss, back in the seventies. Mr. Bliss was co-author of the *Gospel Hymns*. We had all heard of the Ashtabula tragedy. Mr. and Mrs. Bliss were drowned when a train crashed through a bridge. Two children were left.

The country was shocked. Contributions came pouring in for the support of the children. Major Whittle was appointed their guardian.

The quartet that was sent from Oberlin to aid in the local preparation for the coming fair was headed by P. P. Bliss, Jr. He was a fine, outstanding young fellow. Our singing groups worked with that quartet in this local work very nicely. Major Whittle did most of the speaking.

It was with a heavy heart that I left the Bible Institute after a stay of three short months.

I returned to Oklahoma and the boys down there. As far as attending the Bible Institute was concerned, I felt the door was shut for me. There wasn't a ray of hope—and then things happened.

On my first trip to the Bible Institute I had met an elderly couple who had taken an interest in me. The woman wrote to Mrs. Julia Billings, of New York, and asked her if she would pay my expenses through school.

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There were two theological seminaries in Chicago, but from her letter it was very evident that Mrs. Billings' preference was for the Bible Institute.

Perhaps I should tell you who Mrs. Billings was. She was the wife of the former governor of Vermont. Her husband after leaving Vermont became the president of the Northern Pacific Railroad. Billings, Mont., is named for him. After his death Mrs. Billings gave the city a library.

She controlled vast wealth, but she held that wealth as a sacred trust for her Lord. She was a friend of the Moodys. She preferred the Bible Institute, and I being a poor boy could take her help or let it alone. I took it.

That's how my name appears in lead pencil in the Institute day book, and this is the notation: January 2, 1893, arrived D. W. Cram.

From the time I arrived, up to the fifth of May when Mr. Moody arrived with Mr. Sankey, everything in the Bible Institute was set up for the coming campaign. That story will start in the next article.

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Tibet: Land of Mystery and Sorrow . . . [Continued from page 533]

hotly contested the efforts of the missionaries by means of a lawless, opium-trading secret society; by the destructive presence in 1935-1936 of the Chinese Communist armies and the consequent destitution; and last, but greatest of all, by the thick darkness of Lamaism with its disgusting obscenities, ignorance and demon worship. Despite much thwarting, the workers have been encouraged by the repeated invitation of the prince of Chagschi to the gospel heralds to begin a settled work of gospel preaching and medical service. One or two lesser princes have also invited the missionaries to enter their territories and to make Christ known.

Survey of Present Work

Although missionary work has been carried on for more than fifty years on the Tibetan borders of China and India,

and converts have been won, few strong indigenous, self-supporting Tibetan churches have appeared to crown the efforts of the missionaries.

Inner Tibet is closed to the gospel. Chinese Tibet offers an open door, especially to medical missionaries. There the priests, though numerous and powerful, do not exercise such a total sway over the wills of the people as they do in Inner Tibet.

It is difficult to estimate the total area of Chinese or Outer Tibet, but it is possible to travel from the border town of Tatsienlu (Kangting) twenty days' journey westward on horseback into Batang, the last Chinese outpost in eastern Tibet. Chinese control also extends from the Kansu border in the north to Yunnan in the south. The newer Chinese provinces of Tsinghai and Sikang are largely Tibetan in character, and at least partly

under Chinese control. Doubtless several hundred thousand Tibetans reside in this area, which is now open to missionaries.

At the present time the China Inland Mission is working among the Tibetans in the provinces of Sikang and Tsinghai. In the city of Kangting (or Tatsienlu), which is the capital of Sikang province, they have five missionaries: Mrs. R. Cunningham, a veteran in the work; Mr. and Mrs. George Kraft, and Mr. and Mrs. Edward Beatty. To the north, in the province of Tsinghai, Virgil Hook has been making his headquarters in Sining, the capital of that province, and doing extensive work among Tibetans. He is now on furlough. Mr. and Mrs. Harry Wagner were in that area before furlough and will possibly return in the fall.

In the neighboring city of Hwalung, at the present time are Mr. and Mrs. N. N. McIntosh, Dr. and Mrs. Rupert Clarke, Miss Ruth Duncan; and one or two others are opening a clinic. In Lanchow, Kansu, in the leprosarium and in the Borden Memorial Hospital, many contacts are made with Tibetans, some of whom have been saved.

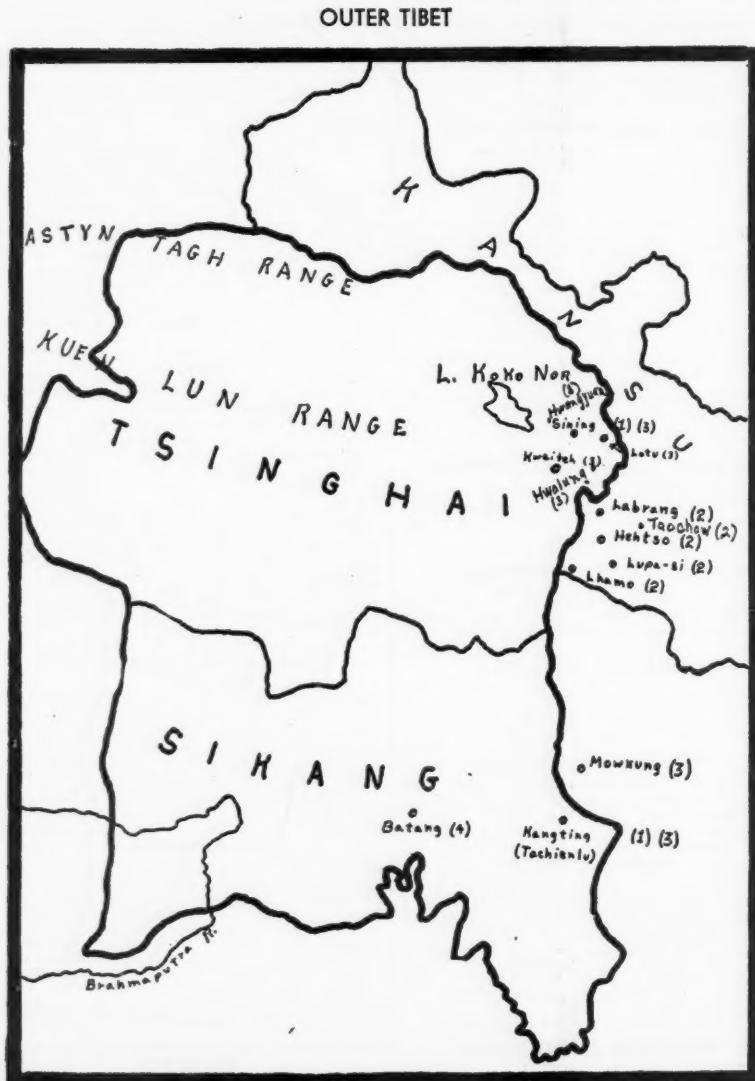
The Christian and Missionary Alliance is reaching Tibetans in various mission stations on the Kansu-Tibetan border. In Taochow Old City, Mrs. A. R. Fesmire, who came to the field in 1920, and Mr. and Mrs. W. W. Kerr, who began their work in 1946, are reaching the Chinese, Moslems and Tibetans. In Siaho (La-brang) Mr. and Mrs. M. G. Griebe now have been active since 1921. Three missionary couples arrived in 1947 to assist them in the work. Tibetans are also reached in Hehtso and Lhamo.

A report given by the chairman of the Kansu-Tibetan border mission reads as follows: "We praise God for a year of peace and quiet throughout the northwest when so many provinces of China have been torn by war and banditry. It has been possible for our missionaries to travel in all parts of our field in perfect safety. Some parts of the Tibetan country are very unsafe due to robbers, but near the Chinese border things are quiet. Conditions around Lhamo are especially tense since Lhamo authorities are seeking revenge for killing one of their priests by the Drewa class or clan. We have three believers in this clan."

At the present time the Swedish Free Mission (Pentecostal) has six Swedish missionaries preaching the gospel to the Tibetans. We do not have any information concerning the stations they occupy.

The United Christian Missionary Society maintains its connection with the work at Batang started by Dr. Shelton, but so far as we know does not have an American missionary resident there. Other missions are also turning their eyes toward this closed land and new missionaries have within the past year reached Sining to begin their work.

The work among the Tibetans is extremely difficult, not only because of far distances and difficult terrain, but more because of the religious and social customs of the people, which make Satan's Tibetan stronghold one of the most difficult in the world to storm for Christ.



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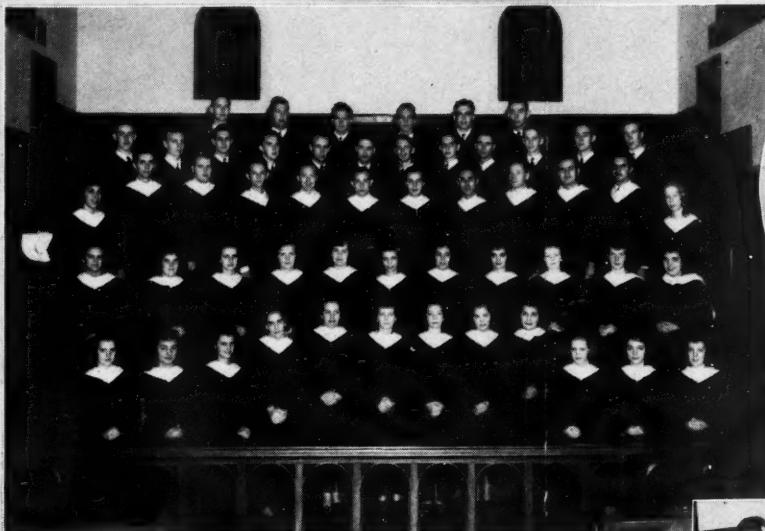
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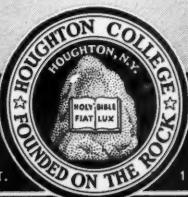
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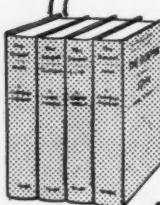
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